

NEXT WEEK—First of Fortnightly Letters From Leslie W. Morgan, London.

THE CHRISTIAN CENTURY

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Romance of Grace

Christ's Story of the Lost Boy

It is by almost universal consent of the Christian world that the parable of the Lost Son takes its place as the supremely impressive picture of God's relations with man. There are other parables that are as frequently studied—such as the Sower. There are other parables that are more interesting in details—such as the Good Samaritan. There are other parables that lead further into the realm of mystery—such as the story of Lazarus and the Rich Man. But there is none that embraces so much of the truth which the gospel seeks to convey regarding God's character as the story of the son who went away into the far country and returned at last to gladden his father's heart.

The Old Testament has sometimes been called the Iliad of human life, the struggle of the soul with contending powers, beasts and men, and its achievement of victory through the divine help. The New Testament is the Christian Odyssey, the record of how the soul after long wandering in far lands, comes back to home and rest. And of this experience the parable of the Prodigal Son is the epitome and sum. Yet for all of its world-spanning inclusiveness it is the simplest of narratives. Any home in Nazareth, Capernaum or Jerusalem might have held this little drama of family life. And many a home in every city of the world from the days of Jesus to our own has been the scene of just such tragedy and restoration.

There were two sons in that home, and with the elder the parable concerns itself only in the sequel, which might, so far as its connection with the more familiar side of the story is concerned, be an entirely different narrative. Of the two sons one was content to remain with the father, after the custom of the young men of his time. There his dower was already in possession, his living was assured, and all the luxuries of his father's home were his constant satisfaction. He had no thought of going away to try his fortune in other regions. But the younger son was restless and adventurous. He did not like what seemed to him the monotony of the home, although its industry and pleasures might have afforded him the amplest range for his developing life. But he would see the world. He would take his career in his own hands and be free from the oversight and restraint of parental love.

But he had no wish to go unprovided for what he conceived as a brilliant excursion into the unknown. He would take his inheritance with him. Without stopping to ask whether he had a right to property that he was unwilling to stay and improve along with his father and his brother, he demanded with the quick impulsiveness of unreckoning youth the division of his father's goods and the instant possession of his share. Against this headlong and hazardous proceeding his father raised no protest. And yet all the current of the story reveals the tender solicitude, yearning love and wounded sensibilities of the father as he hastened to comply with his younger son's request.

It was impossible for him to forbid the journey, dangerous and disappointing as he knew it would be. Had he been willing to keep his son at home by abrupt refusal of consent there would have been a hardening of spirit, a resentment against what would seem like arbitrary authority, and perhaps even a sudden flight and an irreparable breach. The father chose the better way, not without anxiety and due warning. No reasoning could avail. The younger son must take his course, and the father with sinking heart saw him leave the home and disappear in the growing distance of the road.

At first life was easy and joyous for the youth. There were plenty of companions to share the early prosperous days of his adventures. Youth and beauty answered to his call. There was no lack of a kind of happiness of which he had never dreamed. To him the quiet of his father's home seemed now too dull and stupid for any lively and ambitious spirit to endure. The days of delight, the nights of reveling were a sufficient answer to his father's anxious cautionings. He was living for the first time in his career, so he thought. Inexperienced in providing for his needs, he thought nothing of the future, and spent easily and lightly the store of gold and of health which he had brought away from the old home.

Then suddenly the awakening came. He had never thought but

that his brilliant career would continue indefinitely. The mere cost of his enjoyments had never troubled him. And in the soft companionships that his gold had purchased he was easily lured to unconcern about the future. But the amplest of such partial possessions comes to an end. And with the close of that luxurious day his friends departed, leaving him alone, without comfort and void of skill to meet the future.

How many times in the tragic story of human life has this scene been repeated. The first mortals wished to taste of the forbidden fruit, both because it was delightful to the sight and able to make them wise. Those are the two seductions of all inexperienced natures. They wish pleasure and they wish knowledge. And it seems to them that to see the world, to dip into its mysteries and fascinations is both to enjoy and to know life. The experience is tried, the hand is reached out to pluck the forbidden fruit, and when it is eaten there comes a new knowledge indeed,—the knowledge of sorrow, disappointment, disgrace and ruin. It is the story of thousands of youths coming from simple homes into great cities, curious, eager, ambitious to experience and to know. And when the doors have been opened and the secrets of pleasure and vanity have been explored, they awaken with the sense of knowledge that brings no satisfaction but only a deep shame and perhaps a lifelong regret.

The boy had spent all he possessed, and reduced to utter want, he was compelled to make some shift for daily food. To a Jew of the days of Jesus nothing could seem a more shameful degradation than the necessity of resorting to the abhorrent trade of a swineherd. But there was no alternative. In the far country men kept such creatures as swine, and the youth could find no other and more honorable trade. And so in bitter misery of body and soul he took up the loathsome task. Days passed on in this degrading employment. Often he must have recalled his former life. Perhaps at first his thought dwelt chiefly on the joys of his halcyon period of reveling and prodigality. But gradually tenderer and deeper memories came back. The father's house, the elder brother, quiet but honest and faithful, the servants with whom he was a favorite, and most of all the father's welcoming glance of love and parental tenderness. But not as yet could he summon his courage for any backward steps. Things would take a turn. He would find a better occupation. The world was still before him in spite of his great mistake. He was too proud as yet to confess his error.

But the slender resources of his distasteful life grew more meagre. Famine came with ever increasing severity to teach its lesson of suffering. The food, mean enough at the first, became ever less satisfying. In desperate hunger he was even glad to share with the swine the rough food, the pods of the carob tree, on which they fed. The margin of life was growing scanty. Physical strength was vanishing. The brilliant hopes once cherished had long since gone, and even the more modest promise of bettering his condition took wings. He was in abject misery of mind and body. Anguish such as he had never dreamed could fall upon him was now his hourly lot.

In that depth of darkness, that outer range of misery which finds its secret in exile from the life of God, he came to himself as all men must soon or late. There could be no longer any excuse for refusal to look squarely at the facts. No revampings of the old sense of injury at the narrowness of life in his father's house could possibly stand for a moment against the appalling facts of his frightful mistake, his shameful waste of love and time and wealth, and the degradation to which he had come, all because of his vanity and resentment of the wholesome, simple life of home.

He came to himself in that depth of hell where no excuses could longer mask the facts, and where no other objects of blame than his own foolish pride and obstinacy could suggest themselves "He came to himself." Never had any vision seemed so fair as the old home looked to him now through the tears and sorrows and shame of his present life. How little had he been worthy of the place the father had given him. He was no true son. And yet he knew his father's

(Continued on page 9.)

The Trend of Events

By Alva W. Taylor

Progress of the Air-Craft

The conquest of the air is no longer a mere novelty. It is a sober scientific undertaking. Lambert has sailed 200 feet above the top of Eiffel tower, thus demonstrating that the aeroplane, like the eagle, can soar into the heights. Latham, with dare-devil temerity, took a flight at Blackpool, Eng., in a forty mile wind, thus demonstrating that, hazardous as it may be, accident is not inevitable in stiff breezes. He came down the windway course at a rate of eighty miles per hour. The German army now has a small fleet of air crafts and has instituted maneuvers for it the same as for the army and the navy. The Czar, with the cowardice of an oppressor, has forbidden the sailing of any air-craft over St. Petersburg or near any fort or palace. He fears the falling of bombs.

The Gyroscope Train

Mr. Breenan, the English inventor, has made fair trial of his gyroscope car. It will be recalled that he has operated a small car about his grounds for some months. It was large enough to carry his little daughter and ran on a gas-pipe track, up and down, around all angles and curves, and kept faithfully to its single rail even though its burden was placed all on one side. The government appropriated a considerable sum to build a track and a large car for experiment. This experiment was just as much of a success as was that of the model. It was demonstrated that all the passengers could ride on one side of the car and it would but give that side an upward tilt sufficient to keep the single row of wheels on the track. It was also found that the size of the gyroscopes might be largely reduced with just as good results. Men of means are interested in building a short line of practical monorailway for a commercial test of the invention. Gyroscopes are already successfully used on North Sea ships.

A New Anaesthetic

Chloroform was one of the epoch making discoveries. It gave birth to modern surgery. Today it is used as little as possible because of the depressing effects it exerts and the dangers attending its administration. That fact but registers the progress of discovery. Better anesthetics are now found. The latest seems from reports to be the most marvelous. It leaves the patient conscious and intelligent during the operation. Professor Jonesco, of Bucharest, has demonstrated that stovaine, if given in conjunction with a solution of strychnine, is practicable. Heretofore it was used only in the lower limbs on account of being a depressant of the heart. The strychnine counteracts this and renders it usable for all operations. Professor Jonesco performed an operation before forty London physicians that caused them to marvel. The patient retained perfect consciousness while an operation was performed upon his neck, answering questions and walking from the table by himself. The solution was injected into the spinal canal, a perfect anesthesia being obtained within two minutes. Professor Jonesco claims to have performed 700 operations in the hospitals of Bucharest with no other anæsthetic and had no bad results.

Overcoming Electrocutation

A young Russian woman physician gave a remarkable demonstration in New York before the officers of the Edison Company, by restoring to life a rabbit that had been electrocuted and pronounced dead by attending physicians. By making special applications of an electric current she restored the animal to "life" in three minutes and it was released to run away. She had claimed the discovery and this test was given for a public and tested proof of her claim. If the method is correct and is reduced to a formula, as she claims it is, it will be a great boon to electrical workers.

Writing Off a Depreciation for the Workers

Every business writes off a certain per cent for depreciation. Thus a factory rehabilitates its machinery and an insurance company provides against losses. Provision is thus made in a sensible manner for property interests. But who writes off the depreciation

*for the toilers? If a man spends his life working for two dollars per day and supports his family who writes off a depreciation for the wearing out of his body? If a strong man goes down into a mine and loses his life by accident who writes off the depreciation for his accident? True his family get a few hundreds, perhaps an amount equal to a year's wages while to them he is worth in dollars and cents a sum on which his annual wages would be but the interest. On the other hand it can be seen how small business at least could not be responsible for the great sum involved in the life of an employe if paid at such a cost. There must be some arrangement made by which industry will provide for the depreciation of human energy and life involved in the industrial processes. It should be charged up to the loss account of the industry and it must be enforced by the state. Germany does it by assessing the employer, the employe, and also the third party to all industrial transactions—the state or society as represented in the state. This makes it simple and feasible for the employer, it insures equitable payment to the employee, and it compels all the people to bear a portion of the burden that must fall upon them if not otherwise paid and that belongs to them because of the contribution that industry makes to the general welfare.

A Clearing House for Labor

Labor becomes congested in centers of large employment. Any industry is subject to fluctuations and periods of out-of-work result. Excepting in times of panic or general industrial depression, other industries will be running at full capacity and could employ many men. Then some industries have their seasons and these seasons are found in various industries to so come that they could be made to co-operate with each other in furnishing employment. Thus a great need is supplied to workless men and to menless work by having a labor exchange that will act as a sort of clearing house for workers. The employment bureau has fallen under censure because it was the prey of politicians and used to further their corrupt system and jobs were traded for votes or, if a private affair, because it so easily lends itself to a system of mulcting.

Illinois has six free employment agencies. In nine weeks 11,549 applied for positions and 10,391 received them. These agencies are largely local in their operations.

The English Poor Law Commission recommend that the bureaus be given a national scope and co-ordinating center in order that there may be no glut of labor in one place while there are not enough workers in another. The London Exchange registers 35,000 positions annually and fills 25,000 of them.

Germany has 700 exchanges and they fill 2,000,000 places each year at a cost of but 14 cents each. Stuttgart fills 2,000 each week and Munich 200 daily.

The exchanges must be made permanent governmental agencies and divorced from politics. To establish them at needed seasons and as means of temporary relief puts them under the ban as charity measures while they have a permanent and legitimate industrial function to discharge.

Practical Sociology in the Public Schools

Sociology is being rapidly reduced from its academic phases to a practical place in the curriculum. Beginning January 1 the Chicago schools will have a course in the study of their own city. It will be comprehensive enough to require one hour per day for five months and will doubtless be still further lengthened. The pupils will study the city as a field of social exploration. Its history and geography and development will be one phase. Its industries will be mapped and their significance pointed out as social factors. Its educational, philanthropic, and religious institutions will be investigated and its civic affairs will be taught as intimately as the story of the revolution is now. The children will learn what a city is socially considered. They will find the interdependent features of its corporate life and the part each good citizen should play in them. The mechanism of city government will be studied and good citizenship insisted upon. Such a departure ought to have something of the same effect on the future of civic corruption as the study in our schools of the evil effects of alcohol promises to have upon the future of that nefarious business.

Practicalizing Education

The whole trend of sentiment seems now to be toward the practicalizing of education. There is no doubt that education has been too much a matter of mere theoretical training of mind. There is just as little doubt that it may become too much a matter of getting ready to earn some specific sort of a living to the neglect of

culture. Labor leaders desire vocational training but they warn against a system that may take the child out of his real education—which means his process of development intellectually and morally—and substitute for it an adept training to do this or that for so much pay per day.

In England today there are 2,000,000 persons between twelve and seventeen years of age that have no educational training. They work as apprentices, spending from five to seven years learning an occupation. In fact they might learn it in less than half the time and ought to be compelled to take such studies as would really educate for the remainder of the time. There children are pushing men out of employment. Legislation is demanded that will keep the children at school in order that men may have work. The night-schools are helping 719,000 of the more ambitious, but it ought not to require that added task to gain a little learning and better fit self for life at that crucial time in one's existence. Many of these become half-timers after the age of twelve, i. e., they go to school half the day and to the factory the other half. That plan is very good for those in the high schools and whose maturity fit them for the strain and whose development requires vocational experience if they are to be ready to do the best when they drop school to take up employment. But these mere children of twelve years and up to the high school age show marked deterioration under the process.

There is a vast difference between training the hand and eye along with the mind and subordinating mental training to some specific and narrowing process of training for a job. Let the learning of a trade be incidental to the development of a mind not the development of mind simply an incident to the learning of a trade.

Lords or Commons

The House of Lords have cast the die and an electoral struggle is on in England that promises more excitement and more momentous consequences than any since the great reform bill of 1832. At that time a marked advance in the democratizing of England's constitution took place and it is again a constitutional struggle in which Englishmen are engaged.

The landlords have long fought any attempt to appraise their landed holdings. They cling to their privilege with desperate tenacity and veto every measure that hints at an attack upon their vested interests. Lloyd-George skilfully attached a valuation scheme to the budget and the Lords face the alternative of accepting his reform and seeing the thin end of the wedge driven deeply into their ancient and aristocratic privilege or daring to challenge the commons to a constitutional combat. The budget strikes them in other places as well when it levies heavily upon liquor and by providing heavy taxation of the wealthy and privileged it threatens to steal all the campaign thunder of the new party of protectionists.

Lord Landsdowne makes the shrewdest move possible. He refuses to commit the Lords to an act of veto directly, but asks for a referendum on the budget before giving approval. This might seem reasonable on the face of it for the bill makes very radical changes in taxation and is revolutionary in its proposal of reforms. But for the Lords to bring about a dissolution of Parliament is a usurpation of the privilege of the ministry—which means in fact of the majority in the Commons. Thus to escape transgression in one way they trespass in another, but dare the alternative rather than surrender their lordly privileges an iota.

The Larger Issue

If the Conservatives carry the election the power of the Lords will be greatly strengthened by the approval given their tactics. They will have established, not only the right to reject a budget but to dissolve a Parliament which means that by veto they can be masters of any situation. If they are defeated it means that they will be shorn of power and prestige if not so changed in their very membership as to create them a new chamber. A compromise is possible, if the majority for the Liberals be small, by allowing the Lords to plead that the referendum has shown that the people want the budget and thus accept their approval of the measure with a warning to take care for the future. If the majority be large it is possible that the Liberals will create enough new peers to give them a majority of the upper house and a clear road for all kinds of reform both in law and constitution.

The king has felt the crisis to be very grave and has tried his hand at getting a compromise, but the feeling was too deep. The Lords are too determined to keep their dear land and liquor dividends and the Commons too determined to fix once and forever their principle of popular rule and taxation of the rich and privileged for the defense of the nation and the help of the poor. For it is the Tory demand for a great navy on the one hand and the

Liberal demand for old age pensions on the other that has created the need of increasing the budget through some sort of greater taxation. The king has been powerless and the Lords will be gradually shorn of all power as has the Crown, for the people of Britain are as democratic in principle as those of America. They tolerate old form until they threaten new principles then they abolish them.

The Curtailing of the Lords' Power

In 1839 the right of the Commons to appropriate supplies was first established. It was a right held lightly at times since, but never surrendered. In 1407 the principle that all financial measures should be initiated in the Commons was fixed. In 1671 the Lords were deprived of the privilege of modifying in any important manner any part of a financial bill, but they were left the power of accepting or rejecting it as a whole. This right is much less real than the face of the statement makes it appear for the fact that the Commons could leave government unprovided for if the Lords rejected their measure made it a dangerous thing for the peers to do. As a matter of fact they have suggested slight amendments but none affecting any vital portion of a bill on finance and even then the Commons have generally drafted an entire new bill embodying the suggestions and sent it up for approval without amendment, thus holding to the technical demand that no financial measure can be amended by the hereditary house. In 1860 the Lords rejected a proposal to repeal the paper tax, but the Commons passed some very warm resolutions and sent the bill back and it was humbly accepted.

Will the Lords Be Mended?

The question threatens to become one involving the House of Lords more than the budget. The radical elements cry for withdrawal of all power of vote from the hereditary chamber. It is proposed that if the Lords reject a bill of any kind that the Commons have the right to make it a law by passing it over their veto, much as our legislative bodies do when they overthrow an executive veto. Another proposal is to so modify the chamber as to virtually make it no longer hereditary by making it a sort of senate though with many seats reserved for men who have served the kingdom in signal ways. The fact that the land and liquor bills have been rejected by majorities made up of peers who are never seen in the house at any other time certainly argues for mending of some kind if England really desires a legislative body that can be respected. Some are accused of desiring only a one house Parliament with no power of veto imposed upon it, but that is doubtless a suggestion too radical to receive serious consideration.

The Death of Disease

Man is slowly but surely gaining on disease. Tuberculosis, the most deadly of all human enemies, is yielding to the hand of science and philanthropists and the past year saw a decrease of 5 per cent in the death rate from that dread disease. It is estimated that \$8,000,000 has been given within the past year or two to fight it. Last year it killed one-third of all the workingmen who died and among the indoor workers, such as clerks and copyists, it was responsible for two-fifths of the mortality. The compositors and printers owe one-half their deaths to it and other trades that confine men closely suffered nearly as much, e. g. barbers, tailors, and servants. The farmer fares best. His outdoor occupation, notwithstanding it is sometimes dusty, saves him from the frightful ravages that indoor workers suffer and but one-fourth of the deaths among his kind were due to tuberculosis.

Pneumonia is almost as dread though not so powerful a disease as tuberculosis. Of all quick diseases it is to be most dreaded. It is now being subjected to the fresh air treatment and instead of housing the patient as formerly he is kept where the air is pure, even though it be cold. The death rate here has dropped 16 per cent. Typhoid, which once killed one-third of those attacked, now digs graves but for about 3 per cent of its victims, and science gained on it last year some 15 per cent. Diarrheal diseases cling with unusual stubbornness. Four-fifths of its ravages is among children under two years of age and it will continue to be the worst enemy of the little ones until the slum is abolished at the one extreme, and mothers nurse their children at the other. Well-to-do mothers thank a kindly Providence that their little ones do not have to be nursed in a tenement then refuse the real burden of motherhood and turn their little ones to a bottle and thereby condemn many times as many to infant mortality as nature would. Cancer alone of the major diseases made a gain in victims over the last year.

Editorial

To Friends of Federation

THE utter inadequacy of the organization under which the Disciples of Christ are at present operating is illustrated in the ineffectual efforts made to provide our share of the sum needed to meet the expenses of the Federal Council of the Churches of Christ. The Disciples have been asked to pay during the four years ending in December, 1912, the sum of five thousand dollars to support this organization. There is no method by which this money can be secured except by an appeal to the friends of this great cause through the newspapers. Shortly after the Philadelphia meeting of the Council last winter, W. F. Richardson, of Kansas City, chairman of the Disciples' committee, published a statement and asked for pledges. Five persons responded, as follows:

R. A. Long, Kansas City, Mo.	\$200.00
Frank H. Main, Cleveland, O.	100.00
Fletcher Cowherd, Kansas City, Mo.	30.00
W. F. Richardson, Kansas City, Mo.	10.00
Claire L. Waite, Milwaukee, Wis.	5.00

Total pledged \$345.00

Does this represent our substantial interest in this great movement for Christian co-operation? We cannot believe it. Our brethren have been under great pressure during our Centennial year, and have merely forgotten this cause, which is not, like our own special interests, kept before them in our church papers. It is time for action, if we would not be put to shame before our brethren of the other religious bodies with whom we are proposing to join in this movement for Christian fellowship and work. The second quarter of our apportionment will soon be due, making \$2,500, that we ought to pay to the treasurer of the Federal Council early in the new year. What will you do, in helping in this work? Every preacher could give five dollars or ten, paying it in four installments. Many business men could give a hundred dollars. What you do, do now! Send your pledges to the treasurer of the Committee for the Disciples, Geo. A. Miller, 338 Tenth St., N. E., Washington, D. C., or to the chairman of the Committee, W. F. Richardson, 1016 Lydia Ave., Kansas City, Mo.

Because of their adaptations, the new graded series will be easier to master and easier to teach than the uniform series. No teacher need fear to undertake them.

Dr. Chapman's Change of Method

EVANGELIST J. Wilbur Chapman's return from his Australian tour is being signalized in a number of American cities with mass meeting demonstrations by Christian people. Dr. Chapman's work has received great praise in the secular and religious press of Australia. In his Melbourne meetings the hall seating eight thousand persons was not large enough to accommodate the people who wished to attend. The number of converts in that city and Sydney is reported as reaching several thousand. Mr. Charles Alexander, who visited Australasia in company with R. A. Torrey some years since, accompanied Dr. Chapman, together with a score of other preachers and singers. During his absence, Dr. Chapman gave out a significant interview concerning his plans for future evangelistic work. He says that he is convinced a mistake is made in asking pastors to suspend their regular church services during the evangelistic meetings. He proposes to arrange his program so as not to interfere with the regular prayer-meeting and church services. There is no doubt that Dr. Chapman has discerned clearly a weakness in present day evangelistic methods. The union meeting is a thing apart. As a rule it is held in some building other than a church. The regular machinery of the church is not brought into play in operating the revival but a specially devised organization which has no function or existence after the meeting is done. Meantime the regular church machinery lies idle.

Afterward when the evangelist is gone the revival divides itself up into a dozen or a score or a hundred different churches. The regular order of service is resumed—but the new recruits are quite unfamiliar with it. The revival songs are abandoned for the church hymns—but these are new and strange. The people's manners are different in the church from their manners in the informal service of the tabernacle or public hall. The pastor's message seems to

lack spice after the over-spiced preaching of the evangelist. The appeal in the evangelistic meeting was for a definite motor act, and the results could be easily counted. In the steady work of the pastorate, however, the appeal is much deeper than in the evangelistic meeting and the results cannot be measured in any definite act like coming forward or raising the hand. All this impresses the new convert as a reversion from the enthusiasm of the revival and he easily grows cold.

Apart from certain vices intrinsic to the revivalistic method in general it must be said that its greatest weakness is that the great meeting fails to fit itself up close to the regularly organized religious life of the community. The organization that is expected to take care of the fruits of the revival is not the organization that has made the revival. So far as the continuous organized activity of the churches is concerned the revival is an exotic thing. This is surely true of such a meeting as Gipsy Smith's in Chicago. One has an oppressive sense of waste as one contemplates the remoteness of what takes place in the Gipsy's auditoriums from the regular social soil of church fellowship in which these converts must be planted if their new life is to be conserved and nourished. But out of the alleged ten thousand converts in the Gipsy's meetings we would venture to say that not one-half of one thousand united with the churches.

We commend Dr. Chapman's purpose "to make more of conferences with church officers, and of heart to heart talks with ministers on topics of church life." And we believe that in the steady work of the kingdom of God the evangelistic meeting that fits close up to the pattern of the best church services, using the same organization, the same hymns, the same methods and, if possible, the same room, will count for more than the meeting that attracts with its novelities and sensations.

Are the new graded lessons for large schools only? Not at all. The new graded courses may be used to most excellent advantage in any Sunday-school, large or small, in city, town, or country.

Not The Same Question

AN editorial in the Christian-Evangelist quotes with approval our criticism of Colonel Church's utterances on the baptism question where we say, "His argument that the practice of both immersion or affusion according to the option of the candidate would bring us nearer the mark of a free church capable of including all Christians called forth our pronounced dissent. As a people seeking a basis of unity the Disciples are on the right ground in the practice of immersion only. So long as there is an immersionist conscience in Christendom there will be no union on an optional procedure in the practice of baptism." To these statements the Christian-Evangelist responds:

"These are wise words, and we are sure they will be gratifying to our readers, many of whom will recall the sharp but courteous discussion of this question which we had with Brother Morrison a few years ago. It is all the more manly and Christian in him that he now frankly avows his conviction as opposed to a policy which does not promise unity, as he says, but division and diversion of attention from problems which we need to study to a question which can only minister strife."

We rest very comfortably under the paternal approval of Dr. Garrison, but we are really startled at the news that we ever carried on a discussion of the baptism question with him. How could we ever have differed with him on this question? Our own views from the cradle up have been molded by the teaching of the Disciples. Did Dr. Garrison at one time hold heretical views on the baptism question? We are not able to account for a discussion of this question with him on any other ground. Perhaps our "sharp but courteous" handling of the subject in defense of the practice of immersion only, was the means of bringing Dr. Garrison back to his present orthodox position! Certainly our own mind has never entertained any thought contrary to that expressed in our recent editorials.

While we have no recollection of discussing with Dr. Garrison the question treated of in the editorial which he approves, we do recall a rather interesting passage at arms on another question, that of the practice of Christian Union. It is just possible that this is the

discussion referred to. But Dr. Garrison's present confusion of the question of the practice of immersion only, with the question of the practice of Christian union helps to explain his failure to grasp the point of that discussion. We yield to none in our determination to obey the Lord's commandment, and we know that obedience to his commandment cannot conflict with any earnest plan to work out an effectual answer to His own prayer for the unity of His people.

Of course the new graded lessons will displace the uniform series; but that will be to the distinct advantage of the pupil. The Beginners' Course, now so well established in popular favor, abundantly demonstrates this fact.

Biblical Problems

By Professor Willett.

What are the reasons which have led the Disciples of Christ to the observance of the communion service in the manner in which they practice it? Reader.

The Disciples began their history upon the platform of as close an adherence to New Testament teaching and precedent as was compatible with the work of the church in modern times. Their purpose in studying closely the New Testament to adjust themselves to its ideals was the purpose to find the position on which all Christians of every age and practice might unite. It was evident that in matters of this kind there was only one place which could be free from controversy. That was the place upon which the apostolic church, regarded as exemplary by all modern churches, had stood.

The study of the New Testament convinced the fathers of this movement that the Lord's Supper was observed at first far more frequently than many of the churches in their day were accustomed to observe it. Passing over the suggestion afforded in the early narratives of Acts that the communion was observed daily at first by the happy and growing church, it seemed clear to them that at least by the time the Apostle Paul visited the church at Troas (Acts 20) the custom had become fairly uniform of celebrating on each returning first day of the week the service which commemorated the Saviour's passion. This was sufficient as an example. They did not wait to ask further questions, and indeed the New Testament was found to throw no further light on the matter of frequency of observance. But they felt that since each Lord's day was itself a memorial of the resurrection of Jesus, the communion, which brought to mind his death was not less valuable nor less worthy of frequent observance.

In this position of adherence to weekly communion the Disciples have the approval of concurrent usage on the part of many other groups of Christians. The Roman Catholic church has always administered the Lord's Supper every Sunday. The same is true of the Greek church, the Church of England and the Episcopal church. Many Baptist churches have the same custom, especially in England and Australia, where it is almost the universal practice. These churches do not insist that every member of the church communicate weekly, but they insist upon the propriety of spreading the table every Lord's day to permit all who wish it to enjoy the privilege of free access to the elements symbolic of the Saviour's death. On this point, therefore, the Disciples occupy a position which cannot be questioned by any individual or society of Christians whatever their own practice. There can be no objection on the part of any one to the plan of according the privilege of communion to such as desire it each Lord's day, while increasing numbers of Christians feel the satisfaction as well as the obligation of more frequent observance of the holy meal than the church has sometimes permitted itself, and still continues in many places to practice.

The Disciples observe the communion in company with all who have obtained like precious faith. At first there was a strong tendency among them to restrict the privilege of communion to those of their own persuasion, or at least those who were known to be immersed believers. In some of our churches even yet this is the tendency, though it is rapidly losing ground. Nearly all of our churches today practice open communion in the fullest sense. Some of them explain their attitude as that neither of invitation nor refusal, but simply as spreading the Lord's table to which those who count themselves his children are welcomed upon their own examination of heart and mind as to their fitness for the feast. The Disciples believe they have no right to debar any one from the Lord's Supper, and, in general, they find satisfaction in inviting all who rejoice in the privilege of communion to share with them in the service.

To the Disciples the communion service is not a sacrament, but a feast of love, of memory and of hope. It is not an act which

secures merit to the participants, but is rather a means of grace conducive, when rightly observed, to growth in spiritual life. It is in a very true sense, though not with some of the superstitious meanings of the past, a feast of the Real Presence. Jesus is felt to be present not in the transformation of bread and wine into his body and blood, but in a spiritual power and companionship. The need of having the spirit of Christ in ever increasing measure is met in this rich experience of communion with the Lord in the holy supper. And thus as baptism suggests that birth into the life of spiritual enjoyment to which Jesus invites humanity, so the Lord's Supper suggests that nourishment upon which the soul of the Christian must constantly feed if it is to grow into the likeness of the Lord.

It is for these reasons and with this meaning that the Disciples practice communion in the manner that has been habitual in their churches from the beginning.

The story is going around the religious newspapers that ten barrels of grape juice were consumed at the Centennial communion service at Pittsburg. Evidently the writer in The Congregationalist did not stop to figure out the enormity of the thing or he would have seen the absurdity of it. Remember, brethren, it was a communion service! Mr. Warren had reported that 300 gallons of distilled water were consumed by the people while they were gathering and dispersing. In reply to our inquiry he says that 144 quarts of grape juice were used.

The Romance of Grace

(Continued from page 5.)

heart so well that he never questioned the certainty of his welcome home. That conviction had been with him from the first, but this was the earliest moment in which he had gained his own consent to return, confess his sin and take once more his father's forgiving hand.

"I will arise and go to my father." In that word of his there shot across the murky waste of his life the light of returning hope and happiness. "I will arise and go to my father." Homesickness, misery and shame had conquered his last reserves of pride and self-will. So abject was his confession of sin that he determined to make no plea of any kind, to ask for no reinstatement to his former place as son. He would humbly beg for a servant's task in the home where the very meanest had food and to spare.

The father had never lost hope of his departed son. Through all the anxious days and nights he wished and hoped against hope for his return. But of these hours of brooding sorrow no record is made. It never is. The one who watches and waits at home until love has won its way is never chronicled. But the tragedy is there, none the less. Never had the father ceased to expect his son. Never was he unprepared for that happy event. Anxiously from day to day he watched the path along which the returning youth must come. He was as truly his son in the far country as when he had tarried under the roof-tree, but he was a son slighting the father's love and neglectful of the privileges of sonship. There was no resentment in the father's heart. He knew the allurements which life throws around an eager youth. But he knew as well the awful price which life exacts for its instruction. When at last the boy came back broken in spirit, haggard in feature, unkempt in garb and doubtful in mind as to the reception awaiting him, the father gave him no chance even to pour out the full tale of his self-reproach. It was enough that the one who was dead was alive again; the lost was found. The father knew that no luxuries of the home could ever make up for the bitter suffering of those wasted years. The child had paid the penalty in money and in blood. It was enough that the home should be made to him the most inviting and comforting place on earth.

This is the Romance of Grace, the secret of the gospel set to the music of a tender and enthralling story. It is the best interpretation of God's attitude to men ever given. To be sure it does not discuss the details of the atonement. But it does more. It reveals the heart of the Father who is ever making possible the return of his children to the light and the love of his heart. And through the ages this story will be told as the most precious of all of the utterances of Jesus, whose life and words and death made possible our knowledge of the Father's heart as of One who goes a very long way down the road to meet the returning child, and who welcomes him evermore to the best that heaven and earth afford, deeming that the wasted years, the agony and the regret of the far country must be obliterated as far as possible in the welcome, the love and the employments of the Father's home.

The Young Man's Money

He Should Earn It—He Should Save It—He Should Give It

(From "A Young Man's Affairs," by Dr. Charles R. Brown,

There are four kinds of people in the world. There are the poor poor. They have no money, and they have nothing else in the way of intelligence, aspiration and affection to make life worth while. There are the rich poor—they have no money either to speak of but they have thoughts, loves, activities, appreciation for and joy in the sky, the hills, books, friends and God. Some of the happiest people I have ever known were rich poor people. There are the poor rich—they have money, lots of it, and nothing else. When you ask "How much are they worth," if you mean how much are the things they own worth, the answer might stretch out into six or seven figures. But if you mean how much are they worth by virtue of the qualities of mind and heart they can show; they do not inventory very large. Then there are the rich rich—they have money and they have aims, purposes, interests, which make life full, sweet and noble. It is well to look over the field at the start and decide in which class you propose to live.

Money is stored up life. If you work hard for a day and receive five dollars for it, that gold piece is so much of your own life expressed in terms which all the world understands. You have put into it energy, intelligence, fidelity if you really earned the gold piece—it is that much of your life! And you can make it minister to your life in a legitimate reaction. The gold piece will put food in your mouth to repair waste, it will put a hat on your head, or offer books to your mind, or travel to your wish for a broader outlook and experience. You cast your effort on the waters and the gold piece brings it back to you in some other form which you prize.

Earn It Honestly.

There are four relationships which a young man sustains to money. First of all he relates himself to it by the money he earns—earn it honestly. I take it for granted that every young fellow who had strength enough of mind to come here tonight is either earning his own money or intends to earn it. If by any chance some parasite has come in, who is content to have his father or other rich relative give him money, or who is merely waiting for that relative to die and leave him all he needs, it is hardly worth while for me to waste powder and shot on him. He does not come within the definition anyhow—I am speaking to young men, and he is neither young nor a man, no matter when he was born or what kind of clothing he wears.

Do Not Steal.

Earn it—do not steal it! It ought not to be necessary to say that here in a Christian church nearly forty centuries after God said from the top of Mount Sinai—"Thou shalt not steal." It is necessary! My experience of twenty years in the ministry dealing with boys and young men, having them confide in me and appeal to me to help them out of terrible situations, has led me to know that when I stand before any congregation like this, there are young fellows present who are stealing from their employers. That young fellow is here tonight—several of him. The only salvation is for him to stop now, make restitution, and begin to walk so that he can look God and man in the face whenever his accounts are audited.

A prominent minister in a large Eastern city picked out twenty of the leading business men and addressed to them this ques-

tion, "What is the greatest need of the business world today?" And when the replies came back every man of them, with not a single exception, said "Personal honesty." They knew something of the stealing which is going on.

A Good Spender.

In the second place a young man relates himself to money by what he spends—spend it conscientiously! Of all the fool ambitions which sometime have their hour with young men that of being known as "a good



CHARLES R. BROWN, D.D.
Author of "The Young Man's Affairs"
Thos. Y. Crowell & Co., New York

spender" is the emptiest. The young fellow who lets his money slip through his fingers easily, recklessly; the man who robs his employer, perhaps, in order to have plenty of automobile rides and road-house suppers, and then rides to prison to think it over for a term of years, is very commonly known about town as "a good spender."

Men laugh at them, and even girls have their own ideas on the subject. They know that the young fellow who sends them American Beauties when he cannot afford dandelions is simply indicating that he has more money than brains. When these very girls come to select husbands they prefer men who have more sense. There are lots of girls in this world who are not half as silly as certain foolish men think they are—they quietly laugh in their sleeves at the "good spenders," even when the money is being spent on them.

Saving Money.

In the third place the young man relates himself to money by what he saves—save prudently! You will see young fellows hopping around in society, chirping to the girls like so many canaries, each one dressed up until he would inventory one hundred and twenty-five dollars, perhaps, as he stands forth in his swallowtail ready for the Friday Night Assembly, and yet many of them hardly know what a bank book looks like. If any one of them went to open an account in a savings bank he would have to be told three times where to sign his name. He is having a good time, but he is postponing marriage and a home. He is putting the success which might be his a long way off—

so far that he may never overtake it in this life. He is missing the larger things in growth, in travel, in enrichment for himself and for those other lives which are bound up with his own, for the sake of the mere gratification which may be in no sense wicked but is unworthy of such a sacrifice.

Giving Money.

And finally a young man relates himself to money by what he gives—give generously and systematically. Money is one of the most useful servants in the world, but it is a terrible and a degrading master. When money has mastered a man it puts a look in his eye that is like cold steel and it draws lines around his mouth which make it look like a trap. You may earn honestly, spend wisely and save prudently and still allow money to be your master instead of making it the servant of moral purpose, the messenger of good will. You must couple, therefore, with the other three habits formed early and steadfastly that of giving generously and systematically.

I would urge every young man to begin to give a tenth of his income. The Jews did it and they were blessed temporally and spiritually. They are still the bankers of the world and they formerly held the right of the line in moral insight and spiritual passion. The Mormons did it, and with all the moral defacements of their system they have transformed arid Utah into a garden of prosperity beyond the wildest dreams of the founders of that community. "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." . . . Whenever a dollar comes to you set aside ten cents of it for charity and benevolence. Keep that fund sacredly, and then use the other ninety cents to spend or to save. You will find that you will be greatly blessed financially and morally in that systematic method.

I began to give that way twenty years ago when my own income was very small. I kept it up when it cost me a hard struggle. I have earned all the money I have ever had since I left my father's house. I have not stolen it, nor gambled for it, nor inherited it, nor married a dollar of it. I have been greatly blessed in that systematic giving, and I commend it to all men, young and old.

Guido, being asked where he found the model for a great picture of a saint, called a poor old servant, worn and wrinkled and trouble-worn, and said: "Behold the man!" The master, skilled and wise, had seen the glory behind the veil, the saint behind the servant.

Even as the sculptor's chisel, flake on flake, Scales off the warble till the beauty pent Sleeping within the block's imprisonment Beneath the wounding strokes begins to wake—

So love, which the high gods have chosen to make Their sharpest instrument, has shaped and bent

The stubborn spirit, till it yields, content, Its few and slender graces for love's sake. But the perfected statue proudly rears Its whiteness for the world to see and prize, The past hurt buried in forgetfulness; While the imperfect nature, grown more wise, Turns with its new-born good, the streaming tears

Of pain undried, the chastening hand to bless.

Religious Education

By Harry F. Burns.

Training Teachers

If one should stand beside the avenues that lead to our public schools, colleges, and universities, and watch the crowds of children, young men, and young women, as they daily come to these training schools of life, he could easily believe that all the world's at school. The impression is deepened when one thinks of the provision now made for those who are not in the schools. There are the vacation schools, the night schools, the industrial schools, the correspondence schools—one of which enrolls 350,000 students—literary clubs, reading circles, lecture courses and public libraries. The University Extension lecture departments and correspondence study departments thread their way into every community. The lecture courses given in the more enlightened communities, are no longer the old lyceum entertainment, but are serious, systematic courses of instruction in special fields of study. Educational ideals are dominant in our life.

Educational Ideals and Church.

This educational spirit could not fail to affect the church, and she is awakening to the importance of her educational work. Awakened, I say, for the church has not in recent years, thought of her work as educational. She has been evangelistic. She has sought to preach the gospel to all people, and tell them they must accept it or suffer the consequences. It was their risk; their responsibility. The church had done her duty in bringing the news to them. But now there is a different vision. The study of psychology has made clear to the mind of our day, the truth of the Apostle's statement that "whatsoever a man soweth, that shall he also reap." Then we must take care of the sowing. This the church is attempting today. Therefore she is emphasizing as never before, the importance of the work of the Sunday-school. These schools are strong in that they meet on the day when people have leisure, they are strong in numbers; strong in the material that they have for study—the Bible, the most vital of all books; and strong in their ultimate aim, the development of Christian character. But the Sunday-schools of our day are weak, in physical equipment for their work, in efficiency of organization, in lack of graded courses of study, and above all in not having trained teachers. The fair haired, bright-eyed, attractive young lady is not on account of her social attractiveness prepared to teach a class in the Sunday-school. If she add to this attractiveness true piety, this does not yet fit her for teaching in the church school. Most of our teachers today realize this, and are not teaching because they want to, or feel prepared for the important work; but because there is no one else and they have been pressed into the service. On this account the work done in most of our Sunday-schools is absolutely unworthy of the name education, and does not command the respect of the thinking people of the community.

Coming Ideals.

This condition, I am glad to admit, is rapidly changing. Pastors and churches are seeking trained teachers, and leaders for the Sunday-school. Not a few churches are looking for persons, of special training in the universities to direct the educational work of the church. Many of the leading universities and seminaries are preparing young men and women for this special work.

Some pastors, who are themselves aware of the great problems involved in the work of the Sunday-school, and its importance are giving their time to training teachers for the work. This, they see, is a more profitable investment of their time, than pastoral calling, which so often degenerates into social simpering.

What Is Teacher Training?

Yes, you say, we must have trained teachers. But when is a teacher trained? "Teacher Training" is a good phrase, but what is it? What does it mean to train teachers? There are three factors in the teacher problem; first, the child to be educated, the goal or end which is to be sought in the education, and the material to be presented in attaining this goal. We hear much talk these days of a kind of "teacher training," which fails utterly to make the teacher a master of any one of these factors. But this superficial work does not commend itself to the best pastors nor to the best people in the churches. It certainly does not command the respect of educators. The teachers who are doing the work in the public schools, give years to the study of psychology, pedagogy, and to gaining a thorough knowledge, not only of the specific material which they would present, but all closely related subjects. Education with the public school teachers is fast becoming an exact science. It is more and more able to declare just what should be presented to the mind at each period of its development, and how it should be presented.

To expect such careful and thorough training on the part of those who teach in our Sunday-schools, is hardly possible, so long as we must depend upon voluntary service. But we should expect that our teacher training work should give the teacher three things: First, some knowledge of child nature and its development; second, some knowledge of the best educational methods of our day, and thirdly, a comprehensive view of the biblical literature, with the ability to choose those parts that seem most adapted to the needs of the pupil at any specific age. This is not too ambitious a purpose for the average pastor in any of our enlightened communities. The work could easily be planned that this entire field would be covered in three years, or two of the subjects might be carried in one year, and a more advanced course arranged for the following year. It will require time on the part of the pastor, but it is time well spent. It will save time for the pastor, for he will be getting about him a corps of trained workers thus multiplying his effectiveness. His position will be that of the general who directs the work of his lieutenants, or that of the business man who superintends a work each detail of which is being executed by men with special aptitude for their special task.

Other Advantages.

Not the least among the advantages to come to the church through this sort of procedure is the spirit that it brings into the work of the church. The church will come to see her task in a new light. Her gains can not be achieved in a day. High accomplishment here waits on the years. This calls for a permanent pastorate. The pastor must remain through many years to accomplish these purposes. Thus will his people come to know him, to see his visions, and to co-operate with him in working out his God inspired purposes. It brings people and pastor together in a rich service of teaching, and into fellowship with the Great Teacher, who

said to those who had learned of Him, "Go teach all nations."

A Great Sunday-school Faculty

By Harry G. Hill.

In the extensive efforts that have been made for increased efficiency in our Sunday-schools, little or nothing has been said concerning the qualifications for creditable teaching, beyond the very inadequate Teachers' Training courses now offered to our schools. It must be admitted that even this is an advance over former attainment, but it seems that there are higher ideals at which to aim.

Another Slogan.

A recent article in the Century called attention to the desirability of getting "Big Men" for the church. Why not add to this slogan another, and insist on trained and capable teachers and officers for the Bible-schools? All will surely agree that the most important element of Bible-school success is the teaching force. This is true of all educational institutions and a real Bible-school is an educational institution. President Garfield is said to have defined a college as "Mark Hopkins on one end of a log and a student on the other." This hyperbole is not much wide of the truth. A college does not depend entirely upon location, building, endowment, equipment, or size of its faculty or student body. It depends upon the personnel, equipment and character of its faculty. Is not the same true of the Sunday-school, or Bible-school?

Success Depends on Teachers.

The real effectiveness and success of a school does not depend upon the suitability and adequateness of its quarters, the size of the classes and entire school, the music or collections or any other thing so much as upon the ability of its faculty. Though the school have separate class rooms, many pupils, good music, large collections, many and varied plans and schemes to promote its own welfare, and lack qualified teachers, it availeth nothing—or as many of us workers well know, next to nothing.

Not All Can Teach.

The idea that anybody who can be persuaded to accept the task is fit to teach a class, is false, as is amply demonstrated by the failures such an idea produces when carried out. The notion that some unprepared, inexperienced girl of sixteen, or some old man in his dotage is "good enough" to teach a class is entirely wrong. The truth is that few are worthy and none is too well prepared for this underestimated but important work. With this conviction those interested in the Bible-school of the Third Church, Indianapolis, have for three years planned and striven for a worthy faculty. The results attained may be worth the consideration of other schools.

Beginnings in the Third Church.

This school was very insufficiently housed, poorly equipped and not largely attended. At the start of its campaign for better things, the prospect for more adequate facilities was not at all bright. But the earnest people said, "We will do what we can do, and we can do the first things first." In a quiet, persistent and, we believe, a wise way, the effort to increase the worth of its teaching force began. We sought the one thing needful, and now all other blessings seem to be coming to us.

How It has Grown.

Our school is not the largest in the country but we have exceeded our limitations. The primary department occupies the orig-

inal church building. The Junior and Intermediate and part of the Senior departments fill to overflowing the main church auditorium, and the large "Men's Class" has the public school auditorium across the street. We have the largest Home Department in the Brotherhood, enrolling 401 members.

Demand for Better Quarters.

The demand for better quarters and larger, for both church services and Sunday-school has grown so insistent that we are now erecting on a new site a building that can be made to house a school of over 2,000 pupils. We do not say this in the spirit of boasting but in the spirit of thanksgiving. We publish our success because we believe we have struck a keynote and desire the same good things for others.

Before listing a few of our officers and teachers, let us say we have met with the most cordial and ready response to the invitations to join our teaching force. It is considered an honor to do this great work and the position of teacher in our school is one that affords association with a select body of God's noblemen and noblewomen.

Faculty Meeting.

We have a faculty meeting once each month. We meet at 6:00 p. m., and after a supper furnished at a nominal sum, we have a review of the lessons for the coming month given by the pastor. This review never extends over fifteen to twenty minutes; no time is wasted on anything irrelevant, but stress is laid on the important and salient features of the four or five lessons to be studied. After this part of the program, the time is given up to a free and frank discussion of all matters pertaining to the school's welfare; recommendations are offered, weaknesses are dealt with and plans for remedy and progress are proposed, adopted and set in motion.

The Faculty.

We append a list of some of our officers and teachers with a brief statement of their educational qualifications and pedagogical experience. Not all are named or mentioned. It is only justice to say that many of our

most faithful and efficient teachers are those who have no academic credits. These are possessed of personality, experience and character which become apparent on acquaintance but cannot be given in a few words in cold type. Those who are mentioned in this list are named because they have added to their Christian character the training which can be acquired in institutions of higher learning.

Superintendent—R. W. Lookabill, A. B., Wabash College, former high school principal.

First Asst. Supt.—J. E. Martin, A. B. Bethany College, attorney, formerly in U. S. Census Department.

Prof. R. J. Aley, Ph. D., State Superintendent Public Schools, teacher Men's Class. Formerly professor in Indiana University and University of California.

Prof. E. J. Bunnell, First Assistant to Dr. Aley in office of State Superintendent of Schools, teachers of class of young married women. Formerly superintendent schools La Porte, Ind.

Prof. J. M. Dungan, teacher young men's class, president Indianapolis Piano College.

Supt. Primary Dept.—Miss Rose Elliott, A. B., Butler College.

Teachers Primary Dept.—Miss Eleanor Harvey, teacher in Public Schools, Indianapolis; Miss Florence Bass, teacher in Public Schools, Indianapolis; Miss Margaret Perfect, Trained Kindergartner.

Teacher Junior Girls—Mrs. Mary H. Perfect, formerly teacher in Public Schools.

Substitute—Miss May Cunningham, A. B., Butler College, former professor English and History, Atlantic Christian College.

Teacher Intermediate Girls Class—Miss Gollie Stucker, A. B. Butler College, teacher Public Schools.

Mrs. Harry Burnet, former student Purdue University.

Mr. Harry Burnet, B. L., Indiana University.

Mrs. M. F. Ault, State Normal College.

Miss Elsie Ault, Belmont College.

William E. Rifer, Tri-State Normal and graduate Indianapolis College of Law.

Third Church, Indianapolis.

to hold us together. That it is a great and glorious thing to gather the army I admit the magnificent work Mr. Macfarlane has done and is doing in this way. Perhaps too, I am a little early with my suggestion of definiteness. But it must come sooner or later. We do not want to send our troops naked to the battle, neither do we want them forever fighting men of straw. My point is simply this and I am willing to offer it and then sit down, "We must all get together and hit some one thing, and hit it hard enough to make a dent." A thousand different groups doing a thousand different things will never accomplish much.

Constitution Too Vague

That it is well for one group to educate a Chinaman I admit. That it would be better for the Brotherhood to build and man a college in China I venture to suggest. I yield to no man in my appreciation of the Bible and in the value of Bible study, but it seems to me that Bible study is but the discipline. The Bible class is the Christian soldier's drilling ground. I am insisting upon leading the drilled soldiers forth to definite battle. There are hundreds of excellent Men's Bible classes among us. There should be some great challenging note in the Men's Movement that would call them all forth to war. It is all well enough to call upon men to enlist, but usually a man wants to know for what purpose he enlists. The constitution says, "in the service of Christ and the church." I repeat that that is too vague.

A Concrete Case

To make the case concrete: Here in the East End Christian Church is a fine, large class of men. The class is well organized. It studies the open Bible. It has its social functions. It represents a company of power. Left to itself it will do fine work for missions, benevolences, civic betterment and temperance. Now, why should this class affiliate with the Brotherhood Movement? What has the Brotherhood got to offer as an inducement? Perhaps you will say that we ought to be unselfish and help to enlist other men. Yes, but for what purpose? On the other hand suppose that next Sunday morning I could go before the class and say that the Brotherhood of the Disciples is massing in a great fight on intemperance, or is planning to build a college in Bolenge, or is going to scientifically tackle the Tenement Problem or some other great, big worthy thing, how quick would be the ringing response. Men would line up on a thing like that. Not all of them, but enough to do business.

I do not care to press my point beyond reason. I believe there is solid truth in my suggestion. I believe the history of other movements teach definiteness and that the ultimate history of this movement will so read. I certainly hope that my position may be clearly appreciated. I am a friend of the Brotherhood. I am a friend of its leaders. I do not criticize, I suggest. Let the suggestion go for precisely what it is worth among our men of judgment, among whom none are more worthy to decide than Mr. P. C. Macfarlane and Mr. R. A. Long.

New Graded Lessons

The superiority of the new graded lessons consists largely in their increased simplicity. The horizon of children of beginners' age, from three to six, is exceedingly limited. They need the most simple truths, presented as attractively as possible, with frequent opportunities for review. See advertisement on page 4.

Each course in the new graded series naturally leads to the next above it, hence one gets somewhere by following them.

Our Church Men

By John Ray Ewers

"A Reply to the Reply"

Mr. Macfarlane is right when he says that my "criticism," or as I prefer to call it "suggestion," is not offered in an unkindly spirit. I have only love for the Men's Movement. I have always stood for it. In my paper at the Cincinnati Congress, three years ago, I advocated the formation of such an organization. I want to see the Brotherhood, with its auspicious beginning, rapidly become a world power. I am glad Mr. Macfarlane is such a royal, big soul, and that he understands my motive. I felt deeply that the hour had come for definite work and I expressed that idea.

No Time to Waste

I agree that it takes time to get such a vast movement under way. We want to allow all the time necessary, but we want to waste not a moment. The movement is young, but not too young to learn. Gradually out along the lines of real experience the way must be felt.

I agree also that many various minded men have to be dealt with. We do not all see alike. That is obvious. Men have various interests and intense passions. There are issues large enough, however, to enlist most men. The flag of our country gathers us all within its holy folds. The Great Commission includes us everyone.

Brotherhood Tasks

Now let us do a little very clear thinking about this matter. The Brotherhood has one of two tasks before it. Either it is its business to agitate, to marshal the hosts, to simply appeal to the men of our communion to organize, or, on the other hand, it is to mobilize the hosts, to direct the army in the field, to hit the ramparts of the enemy with deadly energy. If the work of the Brotherhood is simply to call the men to arms, very well, let us understand that. In that case its great commission would read like this, "Go ye into all the world and gather all the Disciples into a Brotherhood, teaching them to do whatever each group may please." The cry would be "Men, get together and do something." If on the other hand, the work of the Brotherhood is not only to arouse the men to action but to sound the challenging note of warfare, then the note must be found and sounded. And there you have it in a nut-shell and I think tolerably clear. The great commission would then read something like this, "Go ye into all the world and gather together all the Disciples into one vast army and hurl this disciplined host against the ramparts of heathendom, intemperance and social wrongs." Or more likely only one of these notes would be sounded at once. Yes, I repeat we must have some one great purpose



December.

BY EMMA A. LENTE.

The year has nothing left to give
Of bud or bloom, or gentle breeze,
Or singing birds:—the other months
Have taken each and all of these.
The harvests have been garnered in,
And naught is left but frost and snow
And rifled fields, and leafless trees,
O'er which the chilling North wind blow.
But, meek December takes his place,
And holds it with a sturdy will,—
Knowing the Year is waxing old,
Feels love and pity for him still.
And, though the earlier months were blessed
With all the good Year could provide,
December has one jewel rare,—
No other month has Christmas-tide.
And holding this within his heart,
December like a loyal friend,
Foregoes all else and kindly keeps
Step with the Old Year to the end.

Tiger

MISS Z. I. DAVIS.

"There's a pack of wolves coming," and the cowboy hurried into his garments while the tenderfoot gathered himself together from his midnight couch from whence he had been aroused. "We'll have to be quick if we save the horses," exclaimed the first speaker, leading the way with the lighted lantern and fuel for a bon-fire.

"How did you come to wake up?" came the question, sleepily.

"I heard the dog whine and knew something was wrong. I cautiously approached the corral and saw two wolves playing around the animals like kittens. As soon as they caught sight of me, they moved off into the sage brush. I knew that they were out for business and that we must bestir ourselves if we would save the mustangs."

"I have the guns with me and plenty of ammunition," replied Tenderfoot.

As the solitary ray of the lantern shot through the darkness, a number of shaggy, gray forms were seen skulking back into the shadows. When the beasts had fled far enough, both men loaded their guns and continued to shoot at them as long as the ammunition lasted.

Finally Tenderfoot said, "I do not hear one of the creatures howling."

"There's no trusting them if any are alive," replied the cow-boy as he vigorously piled up the brush and lighted a blaze. "I shouldn't be surprised if some of them had a nest close by," he added.

"Wolves' pelts bring a good bounty. Shall we go and see how many we have?" asked Tenderfoot, swinging his lantern high in air to make sure the way was clear. The flames of the brush heap were now mounting higher and higher, so that it was almost as light as day where they stood. The heavy rain of the day before would prevent the fire from spreading.

"We'll have to keep this brush burning the rest of the night, if we would save our ponies," exclaimed the cowboy.

But Tenderfoot did not hear him, as he was busy gathering up the wolves that they had slain, preparatory to removing their hides.

"That isn't a bad night's work," he answered between puffs of breath as he carried another large fork full of fagots to freshen the blaze. "I'll be there to help in a few minutes."

It was almost morning before the hides were ready for market. "I'll cut across this piece of woods," said the cowboy, taking part of the pelts, "and have breakfast ready for you when you come."

Keeping along in the path around the clearing, Tenderfoot came to a turn in the road bordered by a bunch of copsewood. There were fresh tracks over the earth that lay loose as if some creature had been digging an opening. Laying down his bundle for a few minutes he stooped to examine the place. Drawing out several feet of earth, he suddenly came upon a bunch of warm fur. Yes, there lay an innocent looking little creature as cunning as a kitten.

Gathering up the skins in one hand and his strange pet in the other, he hurried on to the "study" as he playfully called the shanty of his friend. The odor of fried chicken and warm rolls helped to quicken his pace.

"Breakfast is all ready," greeted the cowboy, coming to the door at that moment to drain the potatoes. "Whatever have you there?" he asked, pausing in the open with his steaming kettle.

"Guess," he laughed, holding out the blinking creature for his closer inspection.

"A baby wolf as sure as I live. You have done well for a beginner. What are you going to do with it?" "Keep it for a pet," he replied. Tenderfoot was a college student, spending his vacation as a young supply preacher in the west. Unexpectedly he had met with a former schoolmate, now following the occupation of cowboy, and had stopped with him for a short time in his solitary life on the plains. He fed the young wolf milk and wild meat. It grew rapidly and thrived under his kind and systematic care.

"What are you going to name it?" asked his friend one day.

"How would Tiger sound?" he asked, with a smile.

"I presume it will not be a misnomer," was the reply. "No doubt it will grow into its title. But I hope it will never play Little Red Riding Hood with you," he added.

One day in late summer Tenderfoot was called to preach in an Indian village. They had recently erected a new church and today it was to be dedicated. The people came from miles around and as they expected to spend the entire day in services, Bible school and prayer meeting, they unhitched their horses, fastened them in the large roomy shed and fastened the door as a means of safety against any stray wild animal.

The pastor student had brought Tiger with him and had chained him just outside of the entrance at the rear of the church. When the hour for opening the services approached, the new church was packed to the doors. The minister had been preaching for about a half an hour when the cry of "FIRE" rang out on the air.

"The horse shed is burning up and the church is in danger," shouted the men nearest the door. The Indians swarmed out of the

building to the scene of the fire. The roof was already ablaze. In vain they worked to get the horses out. The halters of the poor beasts were burned off, and they were all running up and down the floor of the long shed, kicking and whinneying with fright. The women shrieked and the men groaned.

The student pastor calmly approached the doomed building and was about to enter, but the men warned him not to go in. "No living being can get the horses out alive," they said. With a few quick orders, he sent some of the boys for water to prevent the fire from spreading to the church. Then throwing back the barn doors, exposing the poor, terrified animals to all eyes, he unleashed the wolf at his side and set him upon the horses. All the fury of Tiger seemed aroused as he took in the situation, and realized what was expected of him. He sprang into the enclosure, biting the horses' heels, leaping at their throats and scrambling upon their backs, tormenting them with paw and fang until they were glad to rush into the open where they were quickly driven to a place of safety. He did not desert his post until the last horse had stumbled out of the blinding, suffocating smoke.

Not one of the animals was seriously injured. Finally after the horses were all safely tethered, Tiger, scorched and panting, limped to his master's side. The Indians, much pleased with the animal's faithfulness, gathered round him to stroke his sides, and give him a drink of milk, and rub oil on his wounds. But the poor creature was terribly burned. He gave his master a grateful look for the drink but refused to touch it. Licking his master's hand, he crouched at his feet and with a low, mournful howl, rolled over and died.

The Indians were deeply moved. They were so glad that their horses had been saved, and that the fire was put out. "We will never shoot another wolf," said they, "unless it is absolutely necessary."

The Cigarette-Smoking Boy.

Prof. Wm. A. McKeever, of the State Agricultural College, Manhattan, Kansas, is publishing for the assistance of parents a series of free bulletins on the problems relative to the home training of boys and girls. The two numbers thus far issued are, "The Cigarette-Smoking Boy," and "Teaching the Boy to Save." This cigarette bulletin ought to be read by every school boy and by his parents, for it sets forth in a clear, scientific manner the serious effects of the cigarette habit. The author has made a study of 2,500 cigarette-smoking school boys and gives pictures to show how weak their hearts are, and other data indicating the mental, moral and physical debility of such boys. All interested persons are urged to order this pamphlet in quantities at one cent per copy and to distribute it where it will do good.

"Little Jack Horner
Sat in a corner,
Eating his Christmas treat;
He sucked a sweet stick
That made him so sick,
The Sunday-school lost him next week."

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER III.

Alonzo Sustains His Reputation.

A week passed and Alonzo admitted that his suspicions of B. F. Mullins were unfounded. His visit to the Works brought no outward results, Dick Randall showed no anxiety, orders came in freely, they were running on full time, and there was not so much as a hint of reduced wages. He thought himself a great fool to worry over a trouble that never would materialize and he resolved, for the thousandth time, to cross no more bridges till he came to them.

After a rather trying day he reached home tired and discouraged. Several trifling things had gone wrong and he was glad to take his ease free from annoyances. He sat on the back porch in his shirt sleeves, cooling off, his feet thrust into a pair of loose, shapeless old slippers, and had read every word of gossip in the *Carlville Clarion*.

Presently Susan joined him, her hands yet red and moist from dish-washing.

"Well, Lon, I'm glad to see you takin' it easy!" she said, cheerfully, as she seated herself on the upper step of the porch, work in hand, for there were yet some hours of daylight and she did not propose to waste a moment of it. "If a man ain't happy in his own home, I don't know what it's for, I say."

Alonzo was not expected to make reply or comment on Susan's remarks when they were of a general nature. Instead, he stretched his thin arms above his head and yawned prodigiously so that his face was twisted into strange contortions. He meant no disrespect to Susan's sentiments, it was merely an expression of perfect physical comfort after a long day's work in the hot engine-room.

"How well the garden's lookin'!" Susan went on. "Them beans grow so fast you can fairly see 'em; and we're goin' to have a sight of cucumbers; I'll have all the pickles I want and some to sell."

Alonzo scanned the garden with the slow, stolid gaze of a gentle ox, for much the same reason. It represented hours of spading and digging and hoeing; fighting beetles and cut-worms and he took much satisfaction in its flourishing condition.

Ned was grubbing in a little patch where he was allowed to amuse himself, in imitation of his father's more serious labors. He was resetting some spindling plants which had undergone this process many times and yet miraculously survived. Long-drawn, wheezy notes came from the cabinet organ which proved that Eldora too was occupied.

The sun was setting; the air was flushed with soft, opalescent tints while in the zenith, still an unkindly, swallows darted and soared, now circling close above the house tops, uttering their shrill, sweet cries. The brown toad that lived under a stone hopped soberly across the walk to his evening foraging among the young plants. There was a delicious coolness in the air from the chill of dew and the scent of lilies.

Susan's heart was filled with thankfulness; home, husband, children—all these were hers and she pitied the desolate everywhere to whom such blessings had been denied.

Soon Ned, tired of his labors, crept into her lap and pressed his white head against her ample breast. His limp little figure clad in blue overalls began to relax with the

languor of drowsiness till he slept. Susan subdued her tones, gossiping of the affairs of the works, wondering if they would shut down during August.

Suddenly the door bell sounded a prolonged "C-h-u-r-r" which startled them.

"I'll go," said Alonzo, rising slowly. He entered the house, and presently Susan heard him say:

"Howdy! Won't you walk in?"

She knew from his careful tone that the caller was a stranger. She too rose, and carried the sleeping child upstairs to bed. She bent over him, fast asleep, and said tenderly: "Bless his little heart! He jess plays till he's all wore out."

Then she stole softly from the room and went downstairs again. She heard her husband's voice from the other room, and another—thin, raucous, monotonous—which did not impress her favorably.

"Some dead-beat tryin' to git round Lon, I know!" she said with conviction. "Somebody tryin' to sell him a book he don't need, or another plush album, or a washin' machine and he'll git took in—he always does—if I don't stop it!"

She joined Alonzo in the parlor, where she found the voluble visitor seated on the sofa, "makin' himself at home," as she at once noted.

"Susan, let me make you 'quainted with Mr. Gates; Mr. Gates, let me make you 'quainted with Mrs. Johnson—my wife!" he said, solemnly.

The visitor rose and extended a damp, bony hand which Susan took gingerly, as if it were a wet rag of which she was a little doubtful.

A close view of Mr. Gates was not reassuring. One of Lon's weaknesses, Susan knew from painful experience, was ready yielding to the importunities of traveling agents, evidences of which were the big plush album, "that he didn't need no more'n a cat leeded two tails," as she said regretfully; fruit trees that failed to live up to their reputation; a patent rocking-chair that cruelly pinched the fingers of the unwary; a big swinging lamp, encircled by prisms that jingled loudly, and sent up clouds of ill-smelling smoke.

Mr. Gates handed Susan a card, which was none too clean, on which a bird of unknown ornithology, a mass of fine pen strokes, with every appearance of swift flight,—bore in his bill a floating streamer inscribed with the name of the visitor. He had at one period of his career been a writing-teacher, and this was an example of his best "pen flourishing."

Susan took it and seated herself in a rocking chair, which emitted a sound of some sort of a disordered machine as she oscillated to and fro. She was "sizin' up" Mr. Gates, and decided at once that he was "shifty."

"Mr. Gates is the walkin' delegate from the National Board of Directors of the Olive Branch Court of Knights of Industry," Alonzo explained hesitatingly. He knew pretty well how this piece of information would be received and he was not disappointed.

Susan stiffened instantly; she elevated her round chin, her eyes flashed, and she cleared her throat.

"Ind-e-e-d! and where's he walkin' from and where does he walk to, when he leaves here?"

Her manner was unmistakable. Alonzo was uncomfortable; he knew Snusan's opinion

of "walking delegates" only too well. "Jest fellers that go round the country representin' 'the cause of labor,' puttin' up at the best hotels, travelin' in ruman cars, stirrin' up trouble. And workin' men that can hardly make both ends meet a supportin' 'em! And they believe all they say about bein' 'ground down' under the boss's heels. Think of anybody bein' ground under Dick Randall's heels! I reckon there's plenty more just like him; the world's a big place. When the walkin' delegate rolls up his sleeves and goes to work hisself I'll take a little more stock in him! There h'ain't half of 'em that could earn their salt in the shops!" she had more than once hotly protested.

Holding these extreme views, it may be inferred that Susan's greeting was not cordial. Alonzo stirred nervously, anticipating trouble.

"Mrs. Johnson will have her little joke, I see," said Mr. Gates urbanely, as if to humor Susan's facetious mood. "Many of the ladies are like that."

"Talks 's if he thought I was born a fool!" muttered Susan none too softly.

She looked at him steadily; she did not appreciate his cheap patronage and she did not want his approval.

"What trade was you brought up to, Mr.—Mr.—" and she consulted the card to refresh her memory—"Mr. Gates?"

"Vell, ma'am, I've turned my hand to several."

"And what were they?" she persisted.

"Well, I tried it in the iron works in Ft. Wayne for a while, but my lungs was so wrak that the iron filin's was bad for me. Then I learned type-settin', and after that I clerked in a grocery a while and then I opened a business college."

"You ain't a very 'long sufferin' worker'—are you? Tried a heap o' things, ain't you?"

Alonzo cleared his throat again; if she had only not come into the room.

"Yes,—he—he—he—! 'jack of all trades, good at none!'"

"I shouldn't have said that—myself!" said Susan with strong emphasis.

"Come, Susan! You're a little too rough," remonstrated Alonzo gently, at the same time thinking, "The sooner she gits her say out the sooner she'll quit!"

"How long have you been a labor leader?" was her next question.

"About two years, ma'am."

"You seem to have made it pay!"

"The laborer is worthy of his hire! You'll find that in Holy Writ."

"I know my Scripser!" she retorted acridly. "I'm workin' day in an' day out for the cause of Labor," said Gates. "The cause of the workin' man's dearer to me than life; I do my best, but I got to live!"

Susan gazed at him with a speculative eye. He was the glass of fashion and the mold of man. He was clad in a suit of fine summer serge; his linen was of the best and perfectly laundered. The shoes encasing his slender, arched feet were well-fitting and expensive and he wore upon the third finger of his left hand a ring of black enamel with a large set inlaid with a glittering "G"—the only false note in his otherwise harmonious toilette. He held a slender cane in one hand and a new straw hat in the other. He was not ill-looking in this expensive garb, except for his weak and somewhat vicious expression.

Mr. Gates was not sensitive. He had found long before this in the course of his varied career, "that the men were easy enough to manage, it was their wives that raised the deuce! While there were a few that turne in and fought with the boys, there wasn't many and if the women had their way there'd never be a strike, and they'd down every Union in the land."

It was yet light,—the long, delicious twilight of summer,—and Susan took out her

knitting and fell to work with an energy that somewhat relieved Alonzo's anxiety. It would occupy her and give the walking delegate a chance; for he prided himself upon hearing impartially both sides of a case, the plea of indefinite natures who mistake irresolution for justice.

"These are perilous times, Mrs. Johnson," said Mr. Gates, in the oratorical manner of the platform, deciding finally that he must "get down to business." He addressed himself to her, perceiving that it was she who was to be convinced.

"It's the first I've heard of it. We seem to be gittin' along all right here," and Susan glanced around the little parlor which was the pride of her eye. Its Brussels carpet and couch to match, the green rep covered chairs, the center table with the plush-bound album which she secretly admired although she had scolded Alonzo for buying it; her own cabinet organ and the swinging lamp, all were regarded by her less fortunate neighbors as the acme of luxury.

"Labor and capital are now arrayed against each other," continued Gates impressively, "either the laborer must surrender or the capitalist be taught, once for all, that he cannot engage unbribed in the sordid traffic in human flesh and blood." Alonzo's jaw had slightly fallen in amazement at his glibness but Susan said audibly:

"Ah, pshaw!" and knitted harder than ever. Gates talked fluently, he had been a fair scholar and he prided himself on his command of language and on occasions like this was apt to quote freely from his set speeches.

"I couldn't imagine a man like Dick Randall a-grindin' men under his heels!"—and Susan sniffed disconcertingly.

"Mr. Randall is exceptional; there are few like him, and you'll see that he'll not be able to stand out against the growin' influence of the times."

"I guess Dick'll manage to hold his own. Nobody's ever downed him yet!" Alonzo proffered this remark, his first contribution to the conversation—or verbal duet—between his wife and Gates. His loyalty to Dick was touched.

"He can't help himself, when his time comes. It's smooth sailing now, Mr. Johnson, but when the trusts are ready to rake him in, if the Governor called out the whole State Militia he couldn't save him! The heads of the trusts don't fight with powder and shot; they kill with a freeze-out. It takes longer, but it's sure, and a good deal less noisy. I know that Mr. Randall's men have nothing to complain of," he added. "We keep a record of the way the shops all over the country are run. Our men are on the lookout and report to us. But we want the backing and moral support of just such men as his hands. We want you to come into the organization for the good it will do the Cause."

"We've never had no need of unions and lodges," Alonzo replied doggedly, "and from what I can find out about 'em they seem to be run by a few fellers that manage to feather their nests whichever way a strike goes!"

"That's so!" exclaimed Susan, heartily endorsing her husband's opinion.

"I never set up to be no scholar, and I never was good at argufyin'—I leave that to my wife"—and his plain features brightened with a faint smile of pride, "but I must say that I've never heard tell of a single case where anything was gained by all this everlastin' scappin' between the men and the bosses,—I don't purtend to say that the men hain't never put upon and that they don't have to stand a lot of things that's hard to bear; but it seems to me that they're ready to take advantage too whenever they can!

And I hain't got a bit o' faith in the fellers they choose for leaders and spokesmen."

"That's what's the matter!" cried Susan, wagging her head energetically. "And," seizing her chance, "the men workin' in the shops pay the walkin' delegates' bills, an' they live on the fat of the land an' wear good clothes all the time and put up at the best hotels as I've already said!"

"They must do credit to the working men's cause," said Gates, apologetically.

"There's other ways besides flingin' money right and left, that they couldn't earn if they worked by the day, to save their lives," she retorted tartly.

Gates was becoming tired of Susan's interference. He wished she would go away that he might talk to Alonzo alone. There was little prospect that he would succeed otherwise, but she showed no inclination to retire and he could not put her out of her own parlor.

Night was now drawing in, one or two stars glimmered where the lingering light of sunset was fading. The voices of children at play in the road were clear and distant. A robin upon the very topmost bough of the elm sung his plaintive good-night. Susan could no longer see to knit and she put aside her work.

"I never heard tell of any real, lastin' good comin' out of workin' men's squabbles," said Alonzo, taking up the thread of the argument at the point where Susan had interrupted him. "What, with the loss of wages, the injury to the business that forces the bosses to shut up the shops and quit—both parties gits wore out with it all. It costs more'n it comes to and it's usually over some triflin' thing,—pure silliness of fellers that think they're doin' somethin' big,—that really wasn't worth thinkin' about."

"That's mighty right!" ejaculated Susan admiringly.

"Well, I'm sorry I can't make you see it my way, Mr. Johnson!" said Gates rising.

He had learned to know his man, and he was conscious that nothing could be done with the husband, even if the better half were not to be reckoned with, as she obviously was. "But you will some day," he added.

"I can wait," replied Alonzo, "I'm in no hurry to find out. Mind, I'm only speakin' for myself. I don't want to join no organization. I can't pay dues and everlastin' assessments. I'd rather pay the money into the Buildin'-and-Loan. The other men can do as they please but we'd hate to have strife stirred up, for we've always got along peaceable at the Works. Dick Randall's not goin' to hinder you, neither. All he asks of his men is to do the work he pays them for. What they do outside he don't consider any of his business!" Gates bowed distantly to Susan and held out his hand quite cordially to Alonzo, a difference the keen-witted woman noticed and chuckled over. She had made herself felt!

As he stepped briskly down the front walk and opened the gate she looked after him with strong disapproval.

"Them's the fellers that's at the bottom of all the trouble. I meant folks like him when I was a hintin' about it!"

"Hintin'," said Alonzo mildly. "It was a good deal more'n that! I guess he wasn't in no manner of doubt about what you meant, Susan!"

(To be continued.)

Woman's Sphere

—Mrs. Russell Sage has given \$10,000 to the State Federation of Women's Clubs provided the federation will raise \$12,500 more. The object of the gift is to provide an en-

dowment for the federation out of which the expenses of the officers may be paid and to found a scholarship in some woman's college.

—Miss Gina Krog of Christiania has been nominated by the Radical party of Norway for deputy in the Parliamentary elections now pending. Miss Krog visited the United States last spring on her way to the International Council of Women in Toronto. She delivered several lectures to suffrage societies in New York and spoke to the Norwegian women in Brooklyn.

—"Queen Elena of Italy," says a contributor to a December magazine, "is one of the most unpopular queens in Europe. Her court, which, to meet the tastes of her people, should be bright, popular, brilliant, is really the dullest, the most stupid in the Western World. I have lived in many countries, and I am more or less familiar with all the courts of Europe, but never have I heard a queen so universally spoken of with disrespect and disapproval by her own court. Queen Elena in an American phrase, 'plays to the gallery,' then retires. She garners the wheat and ignores the chaff. She is quick to figure in dramatic exploits, but reluctant to submit to the daily grind."

—Recently a man employed in the royal Italian hunting grounds in the Stura Valley, while driving a chamois under the king's gun was badly hurt by a stone falling from the mountain. The poor fellow, a widower, had to be taken to a hospital, leaving his two children at home quite alone. On hearing of this pitiful case Queen Elena ordered the two children to be received as guests at the Royal Castle of Racconigi during their father's illness, and to be the playmates of the little princesses and the prince of Piedmont.

—The aged Dowager Queen of Sweden, who has arrived in London and will spend a great part of the winter in Great Britain, is a patron of the Salvation Army, which, owing to her support, has had considerable success in Sweden. At one time, short of actually wearing the uniform, she was an out and out member of the Salvation Army and contributed very largely to its funds.

—Miss Alice Fischer travelled all the way from New York to Cheyenne, Wyo., to cast her vote in the recent elections. The trip cost in the neighborhood of \$200.

—Toiling at the windlass in her brother's clothes is the experience of Miss Laura White of San Francisco, now a wealthy mine owner in Nevada. She discovered the vein and worked it herself.

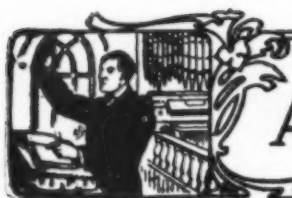
—Miss Stella Josephine Feiler of Harris county, Texas, lately received a fee said to amount to \$150,000 from ten land owners upon whose property she located two productive oil wells. According to report Miss Feiler has accumulated \$500,000 by locating oil in Texas.

The Wanderer

Upon the mountain height, far from the sea,
I found a shell;
And to my listening ear the lonely thing
Ever a song of the ocean seemed to sing—
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height?
Ah, who can say?
Whether there dropped by some too careless hand,
Or whether there cast when ocean swept the land,
Ere the Eternal had ordained the day.

Strange, was it not! Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

Paul's Last Years*

In thinking of the life of the apostle Paul it is natural that we should be impressed by the journeys he made as a missionary of Jesus Christ. One of the most valuable records of his work is found in a book by Professor W. M. Ramsey with the suggestive title, "St. Paul, the Traveler and the Roman Citizen." This emphasizes the two elements of Paul's career that have been most prominent in the thought of those who have tried to understand his importance to Christianity. His journeys took him out from the center of his operations at Antioch almost to the limits of the world as men knew it then. In the Epistle to the Romans he asserts that his work has extended from Jerusalem to Ellyricum on the Mediterranean coast, and he was at that time planning still further journeys as far as Rome and Spain.

Roman Freedom.

But Paul's Roman citizenship was of almost equal significance in securing to him the title of the "Apostle to the Gentiles." It was this Roman citizenship which no doubt gave Paul his broad conception of the importance of Christianity, as no mere Jewish reformation but a world religion which, like the Roman empire, was destined to conquer all things in its path, but, unlike the Roman empire, was certain to endure. Paul's Roman franchise made him a free man in the sense in which only the more fortunate of his generation could claim that badge of nobility. And it also aided him not infrequently in securing for himself freedom from persecution, or at least immunity from the infliction of corporal punishment where other men would have fallen easy victims to Rome's contempt for all things that did not belong to her life. To be sure Paul did not owe to his Roman citizenship the saving of his life in the temple court at Jerusalem, but he did claim his Roman privilege immediately afterward when, in the castle at Antonia, he called the officer to account for preparing to scourge him, a Roman and uncondemned. His appeal to Caesar was also made possible by this same right, and it secured for him the transportation to the world's capital which might otherwise have been impossible for him to attain.

Paul's Residences.

But Paul was more than a traveler and a Roman citizen. He was for considerable periods a dweller in some of the most important cities of the world. Our first impression from the reading of the second part of the Book of Acts is that Paul was constantly on the road, going here and there in the work of a preacher. But this is only a superficial view of the matter. Most of his time was spent in residence in some city where he was busy preaching the gospel. Such cities were Antioch, Ephesus, Corinth

and Rome. In the lessons of this quarter we have the record of but one such experience. That was his stay in Caesarea. There he remained two years as prisoner in one of the apartments of Herod's palace. Almost nothing is told us of Paul's doings during this imprisonment. It was once thought that perhaps some of the letters of the captivity, such as Ephesians, Colossians and Philippians were written at this time. But this view no longer prevails. With the exception of those brief interviews which Paul had with officials, of which we have some partial record in Acts, we know nothing of the way in which he spent his time. And yet those two years in the prison at Caesarea and the two years in Rome up to the time when the Book of Acts suddenly closes the account of his life, occupy the larger part of the period covered by the lessons of the quarter. Paul was a resident of imperial prisons as well as of imperial cities. How interesting a narrative would these unrecorded experiences of his make!

Fragments of Biography.

We are very fortunate in possessing so full a record of Paul's career from the hands of his close friend and associate, Luke. To be sure the narrative in Acts is only brief, and as compared with the lives of other famous men it seems insignificant. The present year, for example, has seen some remarkable biographies published. Among them those of Carl Schurz, Henry M. Stanley and Dr. Washington Gladden. But these books run to hundreds of pages, every one of which contains material of interest. Yet here is the life of the greatest man who moved in the centers of the Roman empire, and the record that covers all we know of his activity and character would fill less space than the contents of the morning paper. This fact of the extreme brevity of the New Testament records makes every word of them doubly precious, and leads us to careful estimation of Luke's method in setting down the story of Paul's life.

Luke the Physician.

It is perhaps to Luke's fondness for travel and his wide acquaintance with seafaring experiences that we owe the careful details of Paul's voyage to Rome, which occupied so much of the quarter's study. Both in the Gospel and in the Book of Acts, Luke displays his fondness for nautical terms and the details of shipping and water travel. Seaports seem to have had a fascination for him, and the vocabulary of the sailors of his age was familiar to him. There was only one other phase of life that seems to have so fully engaged his attention, and that was the physical condition of the people he met. Luke was a physician, and his knowledge of diseases and remedies seems to have been extensive. We have an example of this in the statement regarding the father of Publius, the chief officer of the island of Melita, and the work of Paul and of Luke in bringing relief to the sick people upon the island.

Paul the Sufferer.

Perhaps nothing gives us a more impres-

sive idea of Paul's greatness than the fact that although almost every lesson of this quarter has some relation to experiences as a sufferer for Christ, there is nothing in all the writings of the apostle which refers specifically to any event of this long series. His arrest in Jerusalem, the mob violence in the court of the temple, when he barely escaped with his life, the renewed effort to reach him as he stood at the top of the stairway leading into the tower, the orders for his flogging, his uncomfortable experience as a Roman prisoner in Jerusalem, his extreme danger as he went to and from the Sanhedrin and faced the animosity of its members, the long and hard night journey by which he was taken from Jerusalem to Caesarea, the two years of incarceration in the Roman prison at Caesarea, in an age when prison experiences were usually unspeakable, the dangers and at last the horrors of the long and desperate voyage to Rome, the cold, the exposure, the hunger and thirst of those awful days which were almost as dark as night, the tremendous hazards of the final hours when the ship went to pieces and its living freight struggled in the boiling sea, the wet and chill of the coast on which they landed, and the desperate efforts to find comfort in the fires that were kindled along the beach, the three months of waiting in a strange land while a ship was being found for the remainder of the journey, the launching afresh upon the sea that had treated them so unkindly, and the passage through that narrow channel between Sicily and Italy, which had seen the wreck of so many ships, the land journey on foot from Puteoli to Rome, the peril of interview with the emperor Nero, a tyrant whose caprice might have cut short almost without a word the career of the man who had gone through such perils and suffering to win the right of speech in Rome, the years of prisonerhood under constant surveillance of a Roman guard, and the tragic end, whatever it may have been and whenever it may have occurred—these are some of the events which have found chronicle or suggestion in Luke's narrative.

And yet of not one of them does Paul speak directly in any of the writings left to us. He thought not of himself but of the cause that was upon his heart. His interests were not those of personal comfort, but rather were connected wholly with the faith which he preached. He sought not great things for himself, but for the Christ whom he loved. Indeed, he sought not even the commonest comforts for his own weakened body and tired brain, but only the privilege of spending the remnant of his days in the glorious task which he counted above all reward.

The Epistles.

The writings of this period we fortunately possess, at least in part. The four letters of the Roman imprisonment, Philippians, Colossians, Philemon and Ephesians, give us some idea of what was passing in Paul's mind during these months. The most beautiful of them is Philippians, with its tender recital of Paul's own experiences as prisoner which he counted as nothing, for the furtherance of the gospel. The one to Philemon is the most intimate, and was perhaps never intended by the apostle for any eye but that of his good

*International Sunday-school lesson for December 10, 1909. Review of the Quarter. Golden text: "I have fought a good fight; I have finished my course; I have kept the faith." Timothy 3:4.

friend, the leading member of the little church at Colossae. The Epistle to the Colossians, addressed to that same church that met in Philemon's home, is far removed from any indications of regret or complaining, and moves in those far uplands of rapturous contemplation of the life and work of the Master he so tenderly loved. The letter to the Ephesians seems little like a message to the church where Paul had spent three years of his active life. And for that very reason it has been thought by many to be a copy of a circular letter that Paul sent to all the churches, the Ephesian draft of it being the one that survived.

These epistles supplement very essentially the fragmentary narrative of Acts, and show us the heart of the apostle Paul during those years when he ought to have been most depressed and discouraged as human enterprises are reckoned. But with him no day was wasted. The great balance sheet of his life is struck in the Epistle to the Philippians, where, after enumerating some of the difficulties which confronted him as a missionary, and setting down some of the joys which belonged to the great task, he draws the balance in the words, "Rejoice evermore, and again I say, rejoice."

Waiting for the End.

No wonder that such a man, so intent upon the diffusion of that message which had been committed in an especial sense to him, could feel that after he had used these restless and feverish years to preach that gospel to the full limit of his strength, he was entitled to such confidence in the outcome as suffered no moment's eclipse of doubt or fear. He had run with patience the race set before him. He had kept the faith as the Roman soldier kept his shield. He had fought with all his strength, and knew that in such a conflict he could not lose. At the end of the race there was the palm of triumph. Seated upon the throne of the universe was his Lord, holding in his hand the diadem which rewarded faithful service. He was ready to go. His work was accomplished; his task was ended. He was not without hope that some further time might be allotted for the continuance of his work, but he could not expect much further lease of life. In the cold of the Roman winter he only hoped that his young friend Timothy might reach him with the cloak, the books and the parchments from Troas before the end should come. And thus we leave him in the twilight, watching the setting sun, but knowing that the morning shall be more glorious with the rising of a sun that shall never go down.

accept no salary that does not come from those who believe in them and in the message they deliver.

SING ME A SONG.

Sing me a song of the happy days;
Lilting the notes of some joyful lays;
Sing me a song that is fresh as dew;
Sing me a song of the good and true.

Sing me a song of the glad and bright,
Filling my pathway with hope and light.
Sing me a song that will help and cheer;
Drive from my heart ev'ry lurking fear.

Sing me a song of the brave and strong,
Ready for battle against each wrong.
Sing me a song of the strength of right;
Sing of the victory in the fight.

Sing me a song of beauty and grace;
Shining in life, and from face to face.
Sing me a song of sweet peace and calm;
Soothing my soul with its healing balm.

Sing me a song that will help me on;
Banish the night and bring radiant dawn;
Sing till my soul mounts the upper blue;
Heaven's more real, and man more true.
Amity, Ark. Edmund S. Allhands.

As We Go to Press

Louisville, Ky., Dec. 5.—Thirty-one added here in fifteen days. Continue in Louisville two more weeks; then to great Independence Boul. Church, Kansas City, Mo. Bro. Shaffer, my singer, goes with Evangelist F. L. Stephens in January.—James Small.

Crawfordsville, Ind., Dec. 5.—Twelve added today, eighty-nine to date. A large platform was built last week to accommodate the growing chorus of men and women. Mansell is a success in a field full of preachers and where some of the best have preceded him.—V. Kendall.

Lincoln, Neb., Dec. 5.—Starting fourth week. Great storm has broken into meetings for ten days. Cold today, but crowded house and thirty-three added; 134 to date. Yeuell a power, certainly no greater pulpit man in the brotherhood. If every pulpit could ring with such a message, there would be no cold churches and modern infidelity would flee. Buss and Sturgess excell as soloists and leaders.—H. H. Harmon.

Little Rock, Ark., Dec. 5.—Closed at Hastings, Neb., Thanksgiving Day with 307 added in all. Twenty charter members for Kene-saw. Raised \$13,600 the last night for starting building. Brother Schell, royal co-worker and first class pastor. Began here last Sunday in First Christian Church, J. N. Jessup, pastor; Arthur Brooks and the Third Church, and Brother Browning and Wright Ave. Church co-operating. Seventy-five added the first week; seventy-two today; reached twenty-four men at opera house this afternoon in great mass meeting for men only; 147 in eight days. Mingus and wife, Mr. Guthrie, Miss Stevens and Mrs. Scoville in our company. Praise the Lord for victory with us and pray for the work and workers.—Charles Reign Scoville.

Introducing Graded Courses Into the School

These new graded Sunday-school lessons will be found to be suitable for any school, large or small, in city or country. Only the first year of the beginners', the first year of the Primary, and the first year of the Junior series are available at present. The remaining years of the courses will be issued one year at a time until the several series are completed. This year all the pupils of each department may be taught the lessons of the first year. The lessons may be taught by the superintendent or by the class teachers according to the plan of organization within the department.

Prayer Meeting

By Silas Jones

THE PHILIPPIAN CHURCH'S TREATMENT OF PAUL THE AGED.

Topic, Dec. 15: Phil. 4:10-20.

"The dignity and tact with which Paul treats this delicate subject have been remarked by all expositors from the Fathers down. Lightfoot has justly observed that Paul had given to the Philippians the surest pledge of confidence which could be given by a high-minded and sensitive man, to whom it was of the highest importance, for the sake of the great cause he had advocated, to avoid the slightest breath of suspicion, and whose motives nevertheless were narrowly scanned and unscrupulously misrepresented. He had placed himself under pecuniary obligations to them. With his tone of manly independence and self-respect, mingles his grateful recognition of their care for him and a delicate consideration for their feelings. He will not doubt that they have never ceased to remember him, and have never relaxed their eagerness to minister to him, although circumstances have prevented their ministry. Yet he values their gift principally as an expression of the spirit of Christ in them, and as evidence of their Christian proficiency. He can give their generosity no higher praise, no higher mark of appreciation and gratitude, than to say it was a sacrifice of sweet odor to God. He is not raised above human huffing. Their gift was timely and welcome: not if it had not come, he was independent of human contingencies. They have not only given him money, but they have given him Christian love and sympathy and ministry-fruit of his apostolic work."—Harvin R. Vincent.

Self-Respect and Giving.

Giving to save the face does not promote self-respect on the part of the giver. Some give money in order that they may not be disturbed in their pursuit of gain or of pleasure. The disciple of Jesus gives money because he has first given himself to the service of his Master. It is the need of men, not their importunity, that moves him to act for their relief. He is therefore as careful in his selection of the persons and institutions that are to receive his aid as he

is in the selection of his partner in business and of his bank. Men who complain that their generosity has been abused are often themselves to blame. They have given in order to get rid of a troublesome solicitor or from mere impulse. They cannot foresee all the results of their actions but they are under obligation to see as far as they can. Giving is a part of the main purpose of an intelligent Christian. He gives for the same reason that he chooses his occupation, that he may confer some benefit upon somebody. He will not engage in a business that depends for its success upon the degradation of human beings or one that compels others to toil for him without receiving what is their due. The Philippians, after they became Christians, felt that it was their business not only to live in the spirit of Jesus before their neighbors but also to share in the life of the church universal. Their contribution went, not to Paul the man, but to Paul the apostle of Jesus Christ. He represented to them the missionary spirit of the church. In helping him they were helping to extend the influence of Christianity.

Self-Respect and Receiving.

It was as a servant of Jesus Christ that Paul accepted the bounty of the Philippians. They were partakers with him of a grace in the defence and confirmation of the gospel. In the past men have willingly supported armies to fight for them and the soldier has accepted this support as a partial reward for his services. In the more civilized parts of the world the teacher has come to be regarded as more important than the soldier and democratic communities willingly spend their money for teaching. The support which the church gives to its ministry is a measure of its appreciation of the ideals for which the church stands. The ministers are men called by the church to interpret life in terms of religion, to warn men against forgetting what is worth while and to keep alive faith in the eternal goodness. Does the church believe the ministers are doing their duty? Does it believe they are of any value in the world? It will provide for them in accordance with its estimate of their worth. And they, if they are real men, will

Church Life

The *Christian Century* seeks to be discriminating in its publication of news. It would discourage the spirit that finds great satisfaction in seeing one's name in the paper; but it wants the items of news that really have value for the readers. Many are responding to our recent request that church bulletins be sent the office.

The department "Religious Education" appears again this week after several weeks' absence, caused by the demands made on our space by the material relating to the Centennial convention. The work of Mr. Hill sets a high standard for our churches and Sunday-schools. The best churches are moving rapidly toward trained teachers and graded lessons. The *Christian Century* is now prepared to fill orders for the best graded lessons.

The *Christian Century*, December 30, will publish excerpts from Christmas sermons. To help us to this will our friends not send to the office by Thursday, December 23, the topic of their sermon with as much of an excerpt or outline as can be written on a postal card. Copy must reach the office by Thursday, December 23.

C. A. Freer's pulpit at Bedford, we believe, is still vacant.

George L. Snively will begin a meeting at Tulsa, Okla., December 12, the day set for the dedication of their new church.

Dr. E. S. Ames, pastor of the Hyde Park Church, Chicago, has been re-elected president of his precinct by the republicans.

Charles E. McVay is assisting Pastor Hicks in a meeting at Fertile, Iowa. Mr. McVay sang for a meeting in this church last year.

A banquet of the men of all the Christian churches of St. Louis, was held in the parlors of the Union Avenue Church, Monday evening, November 29.

Down in Ravenna the tables went the other way. The new mayor is a Disciple, a son of our lamented E. H. Hubbell, who for years was an elder there.

The Ladies Aid Society of the church at Cameron, Mo., recently gave a home talent entertainment and cleared \$139.75 for the church. A. R. Liverett is the pastor.

The Laymen's Missionary Convention recently held in Cleveland has stirred up the missionary conscience of our churches. They will strive to treble missionary offerings this coming year.

The Men's Club of the First Church, St. Paul, Minn., held a banquet and musical program the evening of November 23, to which the ladies of the church were invited.

The church at Everett, Wash., has sold its old property for ten thousand dollars, and purchased two lots and plans to erect a modern building within a year.

W. A. Fite, pastor of the church at Fulton, Mo., has accepted a call to the First Church, Paducah, Ky. He will begin work in his new field December 19.

A recent issue of the Pasadena Star reports in full a sermon on Christian Union, which was delivered by W. C. Hull, pastor of the Christian church of that city.

The Men's Club of the church at Galesburg, Ill., has adopted resolutions commending the mayor of the city in the stand he has taken enforcing the local option law.

Another head liable to come off with Baer's entrance to office is that of Dr. McAfee, head of the city hospital. Mrs. McAfee is formerly of this place. She is actively interested in the work at Miles Avenue Church.

A Men's Brotherhood has been organized at Centerville, Iowa, with the following officers: President, Dr. Sawyers; vice president, O. H. Law; secretary, Harry Simmons, treasurer, W. W. Oliver.

Frank Thompson is assisting Pastor Frank Vernor in a meeting at Cairo Ill. Large audiences are in attendance and there had been twelve additions to the church more than a week ago.

J. M. Lowe, Des Moines, is in a meeting at Keytesville, Mo. W. T. Moore, of Indianapolis, was supply pastor for this church just before his removal from Columbia, Mo. Mr. Lowe has a few open dates for 1910.

The churches of the Disciples of Greater Kansas City, held a union meeting at the Jackson Avenue Church. The sermon was by George B. Taubman one of the pastors of the Independence Boulevard Church.

F. D. Ferrall, Bloomfield, Iowa, had a good day with his church the last Sunday in November. He writes: "Nine baptisms yesterday, and one by letter. The simple gospel invitation still being heeded."

President R. H. Crossfield, of Transylvania University, will deliver one of the addresses at the meeting of the Southern Educational Association, at Charlotte, N. C., December 28 to 30.

The North Side Christian church, Omaha, Neb., expects within ten days to let the contract for the erection of a new \$20,000 church. The membership has entirely outgrown the present structure.

There were more than fifty additions to the Jefferson Street Church, Buffalo, N. Y., in the meeting led by J. G. Slayter, and the local paper says that this meeting will be remembered as one of the best ever held in the church.

Announcement has been made of the names of the program committee for the next convention of the Christian churches of Illinois. The committee consists of: F. W. Burnham, Springfield; W. F. Turner, Peoria; and Louis O. Lehman, Gibson City.

M. W. Hawkins has resigned his pastorate with the church at San Jose, Cal., where he has labored most successfully. During his ministry the two churches have been united, and a building second to none on the coast has been erected.

Frank L. Van Voorhis, pastor of the church at Shawnee, Okla., and B. F. Hill, of Okmulgee, have arranged an exchange of meetings. Mr. Van Voorhis was formerly minister of the church at Okmulgee, where Mr. Hill will close his work with the month of December.

Sumner T. Martin has just held a meeting and organized a church of sixty members at El Centro, Cal., where the following California preachers—Ragan, Ford and Shepherd—have labored and laid a good foundation for the present work.

Our Sunday-school at Chagrin Falls is launching an athletic association to play basket ball and equip a new gymnasium. P. C. Macfarlane will be with the Brotherhood the evening of December 3. Church will hold a meeting with home forces in January.

"The Christian" is the name given the new paper of the Jackson Avenue Church, Kansas City, Mo. E. E. Elliott, assistant secretary of the Men's Brotherhood is the editor. Frank L. Bowen is pastor of this wide awake church, which is now located in its new building and looking forward to an aggressive work.

From the Davenport, Iowa Times we have the announcement that Lewis R. Hotaling has resigned the pastorate of the church at Hoopeston, Ill. Mr. Hotaling has been pastor of this church for about three years and has done a good work. We hope that this announcement may prove to be incorrect.

The Sterling Voice, is the paper of the church at Sterling Place, Brooklyn, and comes with a breath of aggressiveness, and energy about it, inspired doubtless by the work of the new pastor, Maio Marius Amunson.

W. C. Hull, pastor of the church at Pasadena, Cal., is meeting with most encouraging response to his work. He is speaking to about 600 people every Sunday morning and to about 300 of an evening. The church is united and ready for every good word and work.

L. O. Ferguson, for ten years pastor of the church at Modeste, Cal., has been called to the pastorate of the church at Red Bluff, Cal. Mr. Ferguson is said to be a strong preacher, and has accomplished a commendable work at Modeste—the kind of work that endures.

C. A. Pearce, pastor of the church at West Pullman, was the speaker at the union Thanksgiving service, held in the M. E. Church. This was Mr. Pearce's first appearance before the general public of Pullman, and a local paper commends his address highly.

The Women's Society of the Hyde Park Church, Chicago, are showing their sympathy with the Tuberculosis Institute of Chicago by selling the red cross Christmas stamps. The *Christian Century* would urge its readers to place these stamps on all letters and packages during the Christmas season, and thus help a most important cause.

The Organ Guild, of the First Church, St. Joseph, Mo., hold an annual sale of embroidered, and other ready made articles of use in the household. The sale has come to assume a place of some importance in the activities of the church and is a source of income worth noting.

A new \$35,000 church building is nearing completion at Greeley, Col. Z. T. Sweeney will be master of ceremonies on the day of dedication, which will be early in the year. This service is to be followed by an evangelistic meeting led by James Small. A. E. Dubber is the pastor.

The election of the officers of the church at Evanston, Ill., will be held at the hour of the regular morning service, December 12. The night school of this church will give an entertainment the evening of December 17, devoting the proceeds to the equipment of the school.

The ministers of Northern California have formed an organization with T. A. Boyer, pastor at Oakland as their president. The Association will seek not only to promote good fellowship, and disseminate inspirational information, but will likely undertake to guide large and systematic evangelistic work in this part of the state.

The church at Urichville, Ohio, will devote the last Sunday in the year to the interests of the Sunday-school. The morning service will consist of the Christmas exercises and promotion of pupils. In the evening the hour will be given to the graduating exercises of the Junior department.

J. A. Barnett has just closed two years of service with the church at Galesburg, and read a brief summary of the work done at the regular meeting of the church, Sunday morning, November 7. During the two years 280 persons have been received into the membership of the church, and the Sunday-school has doubled its enrollment and attendance.

Miss Flora Todd, sister of E. M. Todd, Fort Wayne, Ind., with the assistance of a reader, Miss Wheelock, of Fort Wayne, gave a recital on a recent evening devoting the proceeds to the choir fund of the First Church.

Earle M. Todd, pastor of the First Church, Fort Wayne, Ind., preached the sermon at

the union Thanksgiving service held in the Plymouth Congregational Church.

Charles E. Smith, pastor at Marion, Ohio, reports frequent confessions at the regular services of the church.

A. A. Doak, Colfax, Wash., has been assisting W. F. Harris and wife in a meeting at Athena, Ore. Mr. Harris will in turn assist Mr. Doak in a meeting at Colfax.

W. B. Craig, pastor of the Lenox Avenue Church, New York City, conducts a large Bible class, to which he lectures for twenty minutes preceding the regular church service.

The Christian Herald, October 10, contains in full the address of J. E. Davis, delivered at the Centennial convention. Mr. Davis is pastor of the church at Beatrice, Neb. The address was given at the sessions of the Foreign Society.

Prof. Herbert L. Willett addressed the members of the Austin Christian Church at three o'clock Sunday afternoon, November 28, on the subject, "What is the Matter With the Church?" This church is just moving into its new building.

At the close of a revival meeting which has just been held in the church at Hastings, Neb., an appeal was made for subscriptions to a fund for building a new church. The pledges taken amounted to some over thirteen thousand dollars. The purpose is to build during the coming year a church that will cost \$20,000. There were 300 accessions to the church in the revival meetings.

The men of the Episcopal, Methodist, Baptist, Congregational, and Christian churches of West Pullman, united in the observance of the week of prayer for the brotherhood movement, in accordance with the request of the National Men's organizations. Representative speakers from the various denominations spoke on different evenings. Alva W. Taylor, of Irving Park Church, represented the Disciples, speaking Tuesday evening, November 30.

R. W. Abberly has recently assisted W. M. Long and the church at Clarkesburg, Mo., in a meeting, in which there were sixty-five additions to the church; many of these the pastor says came from other denominations, and yet the work of the evangelist was such that no animosities were aroused. The men's club of the Methodist church attended the meeting in a body one evening.

Joseph T. Holton has but recently closed a meeting at Blanche, Ky., in which there were forty-four accessions in fifteen days. Twenty-one of the additions were by confession. During the meeting a Baptist minister and his wife took membership with the Christian Church. Within a few days Mr. Holton will hold another meeting within six miles of Blanche.

Beginning November 28, the church at Colfax, Ill., entered upon a meeting under the leadership of W. B. Clemmer. The opening day of the meeting, Mr. Clemmer spoke in the morning on, "The Up-lifted Christ," and in the evening on, "The One Book." Mr. Clemmer has just come from a meeting at Loveland, Col., where there were thirty-four additions in twenty-five days. E. M. Miller of Boulder, led the singing.

W. F. Richardson, pastor of the great First Church, Kansas City, Mo., still finds time to lend a helping hand to neighboring churches. During November he spent two weeks with the church at Independence, Mo., where L. J. Marshall is pastor. There were twenty-three accessions to the church, and the minister writes that the entire community as well as

the church were greatly helped by the ministry of Mr. Richardson.

The Central Church, Boise, Ida., has for a time freed its pastor, L. A. Chapman from the duties of calling and other engagements during the week and sent him out to places where new churches are needed, to hold meetings, and rally the religious forces of the towns, returning to his pulpit on Sunday. While the pastor is away the calling is taken care of by the membership itself, and this is further supplemented by letter writing on the part of nearly every member.

Guy I. Hoover was the speaker at the laying of the cornerstone of the new Christian Church at Atlanta, Ind. It is hoped that the new building which will cost approximately ten thousand dollars will be ready for dedication in the early Spring.

F. W. Collins, Garnett, Kans., is being greeted each Sunday by large audiences, and everything in the church is moving encouragingly. There has been a notable increase in attendance of the Sunday-school, which is thoroughly graded and using a thoroughly graded system of lessons. Under such conditions there will be a natural and normal growth without the use of such stimulants as contests and prizes.

Richard Martin, national evangelist, of the "Martin Family" of Chicago, closed his year's work with two lectures in the Alva and McAlester, Okla., Opera House, at Alva, Okla., with over a thousand persons attending each lecture, on "Life's Saddle and How to Climb It," and "Cuba and the Caribbean Sea." The local editors said, "They were the largest and most interested audiences since those of Wm. J. Bryan and Senator Gore."

W. D. Endres, the pastor of the Christian Church of Harvey, Ill., will preach a series of Sunday evening sermons on the following subjects:

- Nov. 28.—Jesus and the Wage-earner.
 - Dec. 5.—The Failure of the Churches.
 - Dec. 12.—The Shop Man and the Church.
 - Dec. 19.—The Church and Organized Labor.
- Illustrated songs at each service.

Two weeks' gospel service at Kentland, Ind., closed November 29. The pastor, J. Newton Cloe did the preaching, assisted by Mrs. J. E. Powell as singer. The weather was against the meeting. There were three confessions. Mr. Cloe preached the Thanksgiving sermon for union service at the Presbyterian Church, and the collection, amounting to \$15, was sent to the Cherry mine sufferers. There is talk of uniting the country congregation, at Pleasant Grove, with that of the First Church of Kentland. This will make a strong and active congregation.

There is a small congregation at Durango, Calif., which deserves more than passing notice because of the decided and radical stand it has taken in regard to church finance. At a recent meeting the church voted unanimously not to raise any money by means of socials, suppers, etc., and every man in the congregation signed a resolution to give to the church for the next three months the tenth of his income. That is a resolution that will prove a source of strength and joy to the church. R. H. Newton is pastor.

The First Church, Warren, Ohio, has added another "day" to its calendar. It is called "Church Treasury Day," and is to be observed this year December 12. On that day the members of the church will come prepared to make their subscriptions for the work of the coming year, and to pay any balance that may be due on the past year's subscription.

The Sunday-school of the First Church, Fort Wayne, Ind., has been thoroughly

graded from Kindergarten to adult department. A new series of graded lessons will be introduced the first of the new year. The pastor, E. M. Todd, teaches the "John Aylesworth" Bible Class which is just beginning a series of studies in the social teaching of Jesus entitled "What to do in Social Reform." It is the series edited by Dr. Josiah Strong, and published by the American Institute of Social Service. The class has set its mark for an attendance of one hundred by January 1.

S. S. Jones, has now come to be numbered among the men who have held long pastorates among the Disciples. It is now fifteen years since he began his ministry at Danville, Ill., where he began with only one small church, and has seen and led in the organization of three other churches, all of which have grown to self-support. Mr. Jones recently celebrated his fiftieth birthday by entertaining the pastors of the other three churches and their wives. These men, W. E. Adams, First Church; J. S. Hyde, Second Church; and T. L. Cummings, Fourth Church, have all recently come to Danville and enjoyed Mr. Jones' welcome to the city.

A good recommendation made in the columns of the local paper to the members of the First Church, Warren, Ohio, is worthy of note here: "If your friends whom you desire to remember are not supplied with a Standard Revised Edition of the Bible, nothing would be so acceptable as a gift. Get the boy or girl a Children's Bible with the matchless Bible stories, put into form for children to read and enjoy. Another good present for Christmas is to give a year's subscription to one of our religious papers. We would recommend the Christian Evangelist or the Christian Century as the best. Either one costs but \$1.50, and comes fifty-two times in the year.

W. E. Harlow, evangelist, lead in a meeting at Blandinsville, Ill., which lasted twenty-five days and brought eighty-four people into the church. Fifteen of these had been members of a church before, and nearly all were adults. The Sunday-school had been carefully gleaned by other meetings. The pastor, C. R. Wolford, speaks words of highest commendation of the evangelist and says that the church expects to recall him for a meeting next year.

Another of our Chicago preachers has yielded to the call from less strenuous demands of the church in the smaller town. R. E. L. Prunty, who has been pastor of the church at Chicago Heights, a little less than a year, has accepted a call to the church at La Belle, Mo., where he began his ministry the first Sunday in December. Mr. Prunty has always labored in Missouri, and has attained a large measure of success in every church. On this account the Chicago Heights church assisted by the Englewood church, asked Mr. Prunty to come to Chicago, hoping that he might be able to solve the difficult problems of the Chicago field. Mr. Prunty has labored faithfully as preacher and pastor, and gained for himself a place of high esteem among the other pastors of the city; but the work of the churches in Chicago demands more than good preaching and pastoral work. It becomes more and more apparent that more adequate equipment, and perhaps a different type of work is the only way out. The Chicago Heights church worships in a cheaply constructed tabernacle. This is the discouraging condition which must be met by the help of the churches throughout the state and the brotherhood. Mr. Prunty entered heartily into the fellowship of the churches of Chicago, and in leaving expresses his appreciation of that fellowship, and the Chicago men all hold him in highest esteem, and wish him every success in this new work in his native state.

Grenville Snell has held a fourteen-days' meeting at Orrich, Ray Co., Mo.

Chas. C. Smith is in an interesting meeting at Jeromeville, Ohio, where he preaches half time.

The Men's Bible class at Urichsville, Ohio, enrolls 250 members. The Sunday-school attendance is 337.

E. P. Wise, of East Liverpool, Ohio, has just held a good meeting with the church at Columbiana, the same state.

The men of the three churches of Springfield, Ill., were entertained Monday evening, December 6, by the Men's Club of the First Church.

The First Church, Marion, Ind., has moved into the basement of their new building, and begun a meeting under the leadership of G. W. Johnston.

Bowman Hostettler preaches for the churches at Brink Haven and Welcome, Ohio. He has just closed a good meeting of two weeks at the latter place.

Perry J. Rice, pastor of the church at El Paso, Texas, preached on a recent Sunday the following sermons: "Conditions of Growth" and "The Religion for Today."

The Sunday-school of the Central Church, Des Moines, counted 735 pupils present November 29, and immediately set out for 800, with 300 in the Auditorium Bible Class.

The congregation at Clyde, Ohio, dedicated a new church house November 21. This is a mission supported by the Endeavor Societies of the state. C. T. Fredenburg has been the only pastor of the church.

The Central Ohio Ministerial Association will meet at Mansfield, Monday, December 13, at 1 o'clock. C. A. Freer, of Millersburg, will read a paper on "The Purpose and Value of a Ministerial Association."

The church at El Paso, Texas, has engaged Miss Pansy Robertson, a graduate of the School of Music of Drake University to sing at each service of the church and assist in the work of the Sunday-school.

By request of the official board of the church at Lincoln, Nebraska, Herbert Yeuell repeated his lecture, "Shipwrecks and Sunsets of Life," and was given a larger audience the second time than the first.

Annual meeting of the Central Church, Des Moines, was held Wednesday evening, December 8. The election of officers was thoroughly democratic, not even a nominating committee being appointed to propose names.

H. G. Bond, who has done successful work as pastor at Girard, Kansas, resigned the last Sunday in November with the purpose of closing his work there December 31. The church by unanimous vote declined to accept the resignation, and asked the pastor to reconsider, but he insists that he must leave.

Success is attending the work of Dean L. Bond at Marietta, Okla. A building committee is at work preparing to break ground for a new church about the first of the year. The pastor has been preaching a series of Sunday evening sermons on "The Second Coming of Christ," which have been enjoyed by the church.

The meeting at Shawnee, Okla., in which the church had the assistance of Ben. F. Hill of Okmulgee, closed November 28. In the three weeks there were twenty-nine accessions to the church, about one-half the number by confession and baptism. The pastor, Frank L. Van Voorhis, gives unqualified commendation of Mr. Hill and his work.

The Men's Bible class of the East End Church, Pittsburg, held a banquet recently when there were just 110 men present. There

were no outside speakers. None were needed for this church is rich in having many good strong men in its membership. Addresses were made by Dr. Evans, Col. Church, Dr. Neff and the pastor, John Ray Ewers. The class has set as its watchword a membership of two hundred.

The Men's Brotherhood of the First Church, Elkhart, Ind., has been holding meetings on Sunday afternoons in one of the best theaters of the city. Their meeting for Sunday afternoon, December 5, was given over to the Anti-Saloon League and the Brotherhood furnished the speaker, Attorney Ralph Smith

of La Porte, Ind. S. G. Buckner is pastor at Elkhart.

The Disciples of Christ were represented on the program of the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ of America, held in the city of Louisville, December 7-9. Harry G. Hill, of Indianapolis, read a paper on the temperance work of the Federation. J. H. Garrison, of St. Louis, will presided at one session. Mr. Hill has recently been appointed to the Executive Committee by Bishop E. R. Hendrix, president of the Federation.

A Man Every Inch

Story of the California Work of Grant K. Lewis, New Secretary of the American Society.

By Oscar Sweeney.

Rev. Grant K. Lewis of Los Angeles, after five years faithful service as corresponding secretary of the Christian churches of Southern California and Arizona, was elected one of the secretaries of the American Christian Missionary Society at the Pittsburg convention.

He has signified his acceptance and will enter upon the duties of his new office about the first of the year.

He has been promoted—our Grant. We are proud of that. But he is going to leave us. Going from sunny Southern California to smoky, sooty Cincinnati, and that makes the tears come.

We have faith in him. We know that though he gets a smut on each cheek and

one on his nose every day of the year he will keep his heart pure and his life clean.

Everybody loves Grant K. Lewis. We love him for himself and for his work's sake. He is one of Christ's men. We never think of him as a "clergyman"—perish the thought! He is rather the frank, jovial boy preacher a little older grown, the friend of every preacher and every church and of every man in or out of the church.

Since I came to California three years ago Grant K. Lewis has been with me in three meetings. He has dedicated one church for me and assisted in the dedication of another. He has been in my home for weeks at a time and I have come to know him well.

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As a man he is one of the kind you have confidence in. He radiates sunshine and good will. He has confidence in men, in his message and in Him who gave him the message.

As a preacher he is simple, direct, forceful. He is a man with a message. This message from a loving Savior he tells in loving, ardent words to a world which needs to hear it. His evangelism is of the highest present type. People of every church and no church hear him gladly. His meeting in Oceanside last winter was the most fruitful that has been held in this place for years. And he didn't leave a bad taste in the mouth of the community or cheapen religion, or give the scoffer a mass of working material.

He is one of the strongest preachers and one of the sweetest spirits it has ever been my privilege to labor with.

While we love Mr. Lewis as a man and appreciate him as a preacher, it is as secretary, looking after the churches, that he especially shines. This passage, referring to himself in his last report to the Long Beach convention gives a glimpse of his spirit. "Loving every Christ's man and feeling an affinity for every God's church I pray to be delivered from every prejudice, liberated from every opinionism as I walk down the King's highway, keeping in the middle of the road, ready and eager to strike hands with any and all who would forward the King's business."

It is about eleven years since Grant K. Lewis came to California from Denver. For two years he was pastor of the Pomona church. Four years he preached for the First Church, Long Beach. Since he began his full time service as state secretary five years ago the churches in southern California have increased from fifty-five to seventy-six. During this period twenty-five churches have become self-supporting. Five years ago the gifts of the churches for state and home missions were \$2,040. This year the gifts for home and state missions were \$14,400. Last year there were added to the churches of southern California 3,440 persons. The 14,000 persons constituting the present membership raised for all purposes \$188,541.09. Only three churches were without regular preaching, for the most part by settled pastors. There are eight living link home mission churches, and a larger proportion of missionary pastors employed in conjunction with the A. C. M. S. than in any other state.

Now after serving southern California so well all these years he is going to leave us. Because he has been faithful and fruitful in his state secretaryship he is called to the national work. It is characteristic of him that the office sought the man not the man the office.

Said he, "No bolt out of a clear sky could have surprised me more than my election at Pittsburg. It was only after long and careful meditation and consultation with many brethren that I could decide to accept."

Responding to the call of his brethren Grant K. Lewis goes to Cincinnati as one of our national secretaries. He is worthy to be a co-laborer with McCash, McLean, Rains, Corey, for he, too, is one of God's noblemen. He will serve faithfully and well the larger interests of the Master's Kingdom. In his service he will not do a Christian thing in an un-Christian way.

So, while we feel it a personal and state loss to have him go, not one of us would have him stay. To him we say as we smile through our tears, "go and God bless you, Grant."

To all the churches and to every interest in the great brotherhood we say, "receive Brother Lewis, love him, work with him earnestly, diligently as we have tried to do, and the Father will bless us all."

OSCAR SWEENEY.

Oceanside, Calif.



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From the days of the past
And the wonder grows as
we dance it—

How they kept up the pace
And the strength of the race
without

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Chicago

A Study of Short Pastorates

By Orvis F. Jordan.

The most common social functions among the Chicago Disciples these days is the farewell dinner to the departing minister and the welcome feast to the incoming pastor. So frequent are the changes that we are now compelled to double up somewhat and at a recent dinner we welcomed four new ministers all at once. During a year, there have been changes in ten out of our twenty-two churches. Those making changes are Armitage Avenue, Chicago Heights (two changes), Douglas Park, Gary, Irving Park, Jackson Boulevard, Metropolitan, Monroe Street, West End, West Pullman and a resignation is soon to take effect at South Chicago. We do not have a minister in town with a consecutive ministry of fifteen years. The patriarchs in our ministry are George Campbell and C. G. Kindred, Mr. Campbell being the dean of the group.

True of Others Too

Not only do the Disciples have short ministries in Chicago, but the men of other religious bodies as well. Professor Graham Taylor is responsible for the statement that there are only two ministers in Chicago in any denomination that have fifteen years of consecutive ministry. These are Rabbi Hirsch and Jenkin Lloyd Jones. He added facetiously, "And these are both heretics." We have sometimes felt called upon to question the itinerant plan of the Methodist ministry. Methodist ministers probably average a somewhat longer pastorate in Chicago than do our own. It is manifest, however, that there is great loss to every religious body by reason of this itinerant quality to the work of the minister. Men must live some time in any community to understand it, and in Chicago the change of environment is so marked that it takes much longer to become acclimated. A preacher in Chicago for two years has but touched the fringe of the problem. We are all saying now that we need longer ministries in our churches. How shall we bring this to pass?

Causes of Changes

The causes that bring about changes in our ministries are various. The roster of churches making changes the past year indicates that the cause is not theological as some have wished to say, thus finding an easy way out of the problem. One of the first of the reasons for the shift in our ministry is the financial obligations of life in our great city. The cost of living is greater and the temptations to the spending of money for semi-luxuries are infinitely more varied. Our churches usually call young men, full of ambition who are taking their training or have just completed it. As soon as the family is larger and there are children to educate, the preacher without means must be untrue to his family life or depart. Some leave before any financial crisis arises, discerning it in the distance. Our people have low salaries as things go in the city. Only three of our churches pay over two thousand dollars a year. Most of the salaries are under this, ranging from five hundred dollars per year to three thousand. No minister has ever gotten rich in Chicago and it may be doubted if many have ever saved anything for old age. The ministers are to be pardoned for exercising ordinary business prudence and making provision for not ending their days in want.

Disturbances in the Churches

Another fruitful cause of change is disturbance in the churches. If city people are less given to gossip than country people owing to the variety of their interests, they are even more given to faction. The history

of the church in Chicago from the beginning has been one of division. There is probably less of it today than ever before in its history. Long before the arising of the odium theologicum among us, the old churches on the South Side and the West Side had divided and divided again. The city political life is full of faction. Business corporations organize cliques within cliques to oust those in power. The city man breathes division and strike with every hour of the day. When he goes to church his habits persevere. Our doctrines of Christian union—which, by the way, Paul made an exhortation to a local church—is much needed yet in Chicago. The word "coöperation" which is making headway against the tooth and fang methods of modern business must also be the key-word for our churches. Chicago churches coöperate with each other perhaps as much and more as in other localities, but the facts of our city life demand even more closely articulated forms of life.

Baffled Ministers

A third cause of removals is that the minister confesses himself beat and retires of his own accord. Too many men bring cut and dried programs which have worked elsewhere to try in the city. Each situation must be made to develop its own program by the wide-awake minister. There is no cure-all for the physician of souls any more than there is for the physician of bodies.

New Special Ministry

We will never have a permanent ministry until we make one especially for the city. We ought to get young men in the colleges to volunteer for our city work as they volunteer for foreign missions. These should attend a good seminary in the city or rather journey about from seminary to seminary in the city environment seeking the best in each place. They should have the clinical practice that young physicians have by assisting in some great church or settlement. It would be even better if these young men were of the city born. The city in the end must save herself. The churches that are succeeding are in many cases doing so even now with the city man at the helm. At the Evanston church five of the six men who assist in the serving of the emblems of the Lord's table were baptized in that church and are city men. The man who preaches would be more at home in his city environment if it were the only one he had ever known.

Respect for Expert

We will never have long ministries until our churches learn to respect the expert. Business men who pay large sums to engineers and chemists for advice that comes from special training and knowledge, will assume to "boss" a preacher who has given the best part of his life to becoming an expert in his special line of work. A "one-man pastor" may not suit our conservative friends, but only the use of expert help in leading the church will bring the results in religious work as it does in the great enterprises of the world. The "ruling elder" must rule his own spirit first and learn from competent sources the fundamentals of the great task that heretofore he has assumed to direct. With more knowledge he will do less ruling and more working.

Some of our preachers have not moved in a long time. They exhort each other and pray that they may not be led into temptation. For some the city has a great fascination. Many of our preachers feel more at home in Chicago than anywhere else in the world. Here they are daily stimulated to their very best. Here is the great throng that needs to be saved and the great need.

Here is task big enough for any man's steel. Some of us will stay because we have been caught in the wheels of the city life and cannot escape. May the group of those who love the city and devote themselves to it in true missionary spirit ever grow larger.

Chicago Church Notes

A meeting of all the official boards of Chicago at a restaurant in the loop district is our most important innovation. This is to take place on the evening of December 14. At this meeting plans for common work will be discussed and it will be proposed to inaugurate a plan to stimulate the building of church buildings in Chicago.

A. W. Taylor is the president of the Ministerial Association this year. He has promised us a course in sociological heresy this year and already a number of interesting meetings have been held. Mr. Farwell of the Law and Order League spoke to us recently and Mr. Shields of the Anti-saloon League.

Meade Dutt of East Las Vegas, New Mexico, is in the city looking over the field at the West End church. He was extended a call by that church.

The Douglas Park church is now engaged in a strenuous campaign to cut their Church Extension debt in two. There is some promise of success.

Nelson Trimble has opened a reading room at Metropolitan church and furnishes the boys of a nearby high school a place to eat the noon lunch.

Irving Park church is at work creating a building fund. They have no definite plans formed out, but are getting ready. A. W. Taylor is much encouraged over some of the late developments of the work.

Sheffield avenue church is going to install a stereopticon for use on one Sunday night of the month and for lectures through the week. W. F. Shaw is just back from a meeting in the country.

The C. W. B. M. quarterly meeting was held at the Armitage avenue church on Thursday of last week. The ladies of the church served lunch to the visitors.

The Austin church will be ready for occupancy by Christmas. Dr. Willett spoke for them to a large audience in the Baptist church recently.

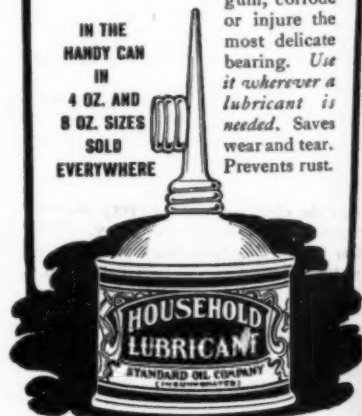
The national convention of the Anti-saloon League is in town and is the center of thought for the Christian part of the population.

HOUSEHOLD LUBRICANT

Keep a can in the kitchen, another one upstairs, and then when things begin to rattle, and screech and sing—put a drop on the bearings. Household Lubricant is especially prepared for home use. Will not

gum, corrode or injure the most delicate bearing. Use it wherever a lubricant is needed. Saves wear and tear. Prevents rust.

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EVERYWHERE



Austin Texas Bible Chair

The missionary women of the Christian churches of Texas support the Texas Bible chair as their state special, through the Christian Woman's Board of Missions. These women determined that the future men and women of Texas who were to be their physicians and lawyers, and teachers and home-makers should have the opportunity to have trained Bible teaching along with all other studies. If the state provides everything else, they would see that this was not neglected. So Mr. Jewett was engaged to do this Bible chair work. It is given freely to all students who will accept it. There are a hundred students in the Sunday morning classes now.

Mrs. M. M. Blanks of Lockhart, Texas, gave a \$17,000 building for the work this year—and counted it all joy to make the gift. It is a double building—a home and a school building together and yet separate, thoroughly equipped and quite adapted to its work.

All C. W. B. M. day offerings in Texas go for the support of this work, unless specially ordered otherwise. Mark: For Texas Bible Chair and send to Mrs. M. E. Harlan, Missionary Training School, Indianapolis, Ind.

The Varneys and Marks Meeting at Ash Grove

By J. H. Jones.

This evangelistic company has closed a twenty-six ways meeting, resulting in fifty-seven accessions. This field has for many years been regarded as difficult for many reasons and it was with grave fears and great doubts that the church was persuaded to enter upon an evangelistic campaign. We were more than fortunate in securing these evangelists and the prejudice existing in the church and town against evangelists was soon overcome and all speak much praise for the Varneys and Marks. Mr. Marks is a sweet soloist, a good chorus director, and a most excellent personal worker. His wife, who is a splendid pianist, was a great help. These young people left many warm friends in Ash Grove. Mr. and Mrs. Varney are both preachers of the word. With them Christ is Lord and they are ready to go with him all the way. The sermons preached by Mrs. Varney on Lord's Day mornings will be remembered long by the Ash Grove Church. Her lecture on the Life of Christ, gave to our people a mountain-top view of our Lord. Besides her pulpit work that work that will have the most lasting effect was her personal visit to the homes of the mothers and wives of our town. Mr. Varney's sermons were scriptural, logical and forcefully presented. His dialect was not that of one who had been raised with our plea, but this was one of his great helps as an evangelist. He gave us the same old truths in new garments. At a special consecration service on a Lord's Day evening of the meeting a call was made for Christians to give themselves to some special work of the church. Four noble souls responded. Perry Cameron, a deacon in the church, and his faithful wife gave themselves to the ministry of the word. Dr. Omar Smith a leading physician of our town, who a few evenings before, was buried with his Lord in baptism, consecrated himself to the work of a medical missionary on the Foreign Field. Miss Leota Ewing, a teacher in our public schools, gave herself to Christ as a medical missionary to India. These we regard as some of the best fruits of our meeting.

Mr. Varney remained over after the meeting and delivered his lecture, "Apples of Gold," to a large and appreciative audience, the proceeds of which were left with the church treasurer to be used to help defray the expenses of sending a missionary from the Ash Grove Church to a missionary training school. All the members of this evangelistic company are cultured and pure. They appeal to the best in men and women. With them evangelism is not professional but a life work.

Smokeless

Until science discovered a way to construct the Automatic Smokeless Device, and make it completely dependable, all oil heaters had one common great fault—smoke.

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Brass font holds 4 quarts of oil, which permits a glowing heat for 9 hours. Brass wick tube—damper top—cool handle. Cleaned in a minute.

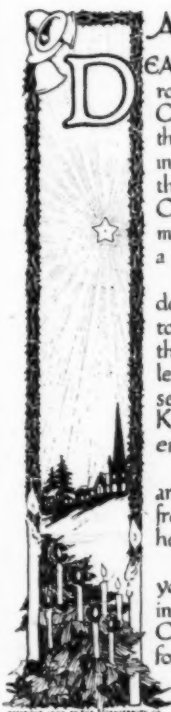
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Pastors, Sunday School Superintendents and Teachers!



A CHRISTMAS GREETING

DEAR FRIENDS: Once more the whole round world gathers about the Manger-Cradle in Bethlehem. How wonderful that the Saviour of the world came as a Child into a human home. How full of wonder the words: "Unto us a Child is born!" Childhood is forever more significant, motherhood more sacred, the Home itself a brighter center of Life and Love.

On this good Christmas Day let us rededicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet.

If this Greeting shall come to any who are sick, or burdened, or troubled, or absent from home, let it speak to every anxious heart of Christ's Peace.

To one and all of you, and to all whom you hold dear, I send my heart's Greeting in His Name. May your portion of the Christmas Joy be truly plentiful—enough for you and for others beside.

You will wish to remember the families of your congregation or the pupils of your school or class at Christmas time. There is no token so appropriate as a tasteful, simple card with a gracious Christmas greeting on it. We have prepared this for you. The sentiment is printed in two colors on a heavy paper folder enclosed in a white envelope of fine quality. The line is for your signature. The inside is blank where you may write a personal message if you wish. The accompanying cut is exact size. We will send these greetings (with envelopes in equal number), postpaid, at the following rates, cash to accompany orders:

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The Eastern Express	9:45 p. m.
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